Samīkṣikā Series
No. 5

General Editor
DIPTI S. TRIPATHI

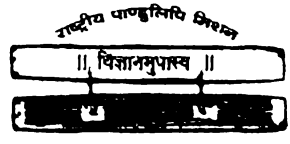
The Samīkṣikā Series is aimed at compiling the papers presented by the various scholars during the seminars organized by the National Mission for Manuscripts. The seminars provide an interactive forum for scholars to present to a large audience, ideas related to the knowledge contained in India's textual heritage.

In keeping with the title, the Samīkṣikā (research) Series is concerned with research papers of distinguished scholars and specialists in different intellectual disciplines of India.

Saving India's Medical Manuscripts

Edited by

G.G. Gangadharan



National Mission for Manuscripts

Dev Publishers & Distributors

Published by:
National Mission for Manuscripts
11 Man Singh Road
New Delhi 110 001
Phone: 91 11 2338 3894
E-mail: director.namami@nic.in
Website: www.namami.org

and Co-published by:
Dev Publishers & Distributors
2nd Floor, Prakash Deep,
4735/22, Ansari Road,
Darya Ganj,
New Delhi-110002
Phone : 011 4357 2647
e-mail: devbooks@hotmail.com
website: www.devbooks.co.in

ISBN 81–904029–6–X (Series)
ISBN 978–93–80829–10–4 (Vol. V)
First published 2012
© 2012, **National Mission for Manuscripts**

All rights reserved including those of translation into other languages. No part of this book may be reproduced, stored in a retrieval system, or transmitted in any form, or by any means, electronic, mechanical, photocopying, recording or otherwise, without the written permission of the publisher.

Contents

Foreword	vii
Introduction	xi
Key to Transliteration	xv
1. Development of Modern Tools for Deciphering Medicinal Manuscripts Written in Grantha Script —*M.A. Alwar and M.A. Ananth*	1
2. Utility of Studies of Manuscripts to have a Correct Text for the Correct Identification of Drugs—*K.C. Chunekar*	9
3. Āyurveda–The Probable Panacea for all the Modern Ills—*C.B. Patel*	13
4. *Tāmbūlamañjarī*: A Rare Work of Āyurveda on eating of Tāmbūla—*Usha M.Brahmachari*	15
5. Medical Manuscripts at the Rescue of Humanity —*Karunesh Shukla*	25
6. A Comprehensive Descriptive Catalogue of Medical Manuscripts in India: An Urgent Need—*M. Prabhakara Rao*	33
7. A Survey and Cataloguing of Ayurvedic Manuscripts in Gujarat State—*S.D. Kamat*	49
8. Digital Documentation of the Manuscripts in the Government Museum and Art Gallery,	57

Chandigarh, with Special Reference to the Manuscript of the '*Sundara Śṛṅgāra*' —*Vidyanand Singh*

9. Hands on Technique for Preservation of Manuscripts–One's Own Experience —*P.L. Shaji* 63

10. Plant Resources and Indigenous Practices in the Preservation of Manuscripts—*M.N. Pushpa* 69

11. Palani: A Centre of Medical Manuscripts —*A. Periyasamy* 75

12. An Overview of Siddha Literature from 200 BC to 2000 AD—*S. Prema* 79

13. Siddha Medical Manuscripts in Tamil —*R. Jayalakshmi* 91

14. Glimpses of Epics from Tamil Medical Manuscripts—*S.Prema* and *R. Devanathan* 101

15. Āyurveda Tradition in Kerala —*P. Visalakshy* 109

16. The Medical Books of Manipur —*W. Premanada Singh* 117

17. Glimpses of the History of Indo-Tibetan Medicine—*Lokesh Chandra* 127

18. Sanskrit Manuscript Collections Outside India, with special reference to Āyurveda —*Dominik Wujastyk* 133

18

Sanskrit Manuscript Collections Outside India, with special reference to Āyurveda

Dominik Wujastyk

Although there are good collections of Sanskrit manuscripts outside India, they are small in number compared with the great collections of India. A library in Europe will be proud if it has more than a few hundred Sanskrit manuscripts. Five thousand manuscripts would count as a huge collection. But in India, even a single family might have this number of manuscripts, and many manuscript libraries in Pune, Bhubaneswar, Thanjavur, Jodhpur, Thiruvanantapuram, Mysore, and elsewhere have collections ten times the size of any foreign collection. And although there are some particularly rare and interesting Sanskrit manuscripts outside India, like the Bower Manuscript (which was also discovered, and probably written outside India), these are a tiny group compared to the extremely valuable manuscripts to be found in collections like the National Museum of Delhi, the L.D. Institute in Ahmedabad, and elsewhere. The true treasures are in India.

One reason that European collections can seem to be especially important is that they are sometimes very well catalogued, like the British Library and India Office collections. Also, the manuscripts themselves are relatively easy to gain access to, so they have been used by scholars, and this makes them even more famous and prominent.

Nowadays, too, international libraries are beginning to put some of their Sanskrit manuscripts on the web, and that gives them a high profile. The Sarasvati Mahal Library in Thanjavur has also done this, and their website is a really excellent example in this regard.

In what follows, I present some key resources for scholars, librarians and manuscript curators in India who are interested in finding out what Ayurvedic manuscripts are available outside India.

This material was put together rapidly, and does not claim to be comprehensive.

2 Useful Reference Books

2.1 Meulenbeld's History of Indian Medical Literature

Meulenbeld, Gerrit Jan (1999–2002). *A History of Indian Medical Literature.* Groningen: E. Forsten. 5v.

This is a very large and authoritative survey of all Sanskrit works on Āyurveda. For each work, there is a discussion about the identity and date of the author (where known), the contents of the work are summarized, and special remarks are made concerning plants which are mentioned for the first time in a work, or the names of new diseases, or places where expected medicines are not mentioned. There is much discussion of chronology, and a vast amount of secondary literature is summarized. The last volume contains extensive indices of persons, titles, concepts, Sanskrit words, etc.

In appendix A, I give one extract from the work.

Meulenbeld's work very useful for cataloguers of Ayurvedic texts, as it answers many questions and solves many problems about Ayurvedic literature. I have written a book review of the work (Wujastyk, 2004).

The bibliography is very large and comprehensive. Since publication, it has been put on a free, public website. The address is

http://www.ub.rug.nl/indianmedicine

This online bibliography of Āyurveda contains about 10,000.

It can be searched by keyword. Unfortunately, this work is expensive.

2.2 Biswas, Bibliographic Survey of Indian Manuscript Catalogues

Biswas, Subhas C. and M.K. Prajapati (1998). *Bibliographic Survey of Indian Manuscript Catalogues: Being a Union List of Manuscript Catalogues.* Delhi: Eastern Book Linkers.

This is an excellent survey of published Sanskrit manuscript catalogues. There is an index by geography, so one can quickly find out what catalogues there are for Sanskrit manuscripts in a particular city. It is admirably accurate and complete.

3 Large Sanskrit Manuscripts Outside India

There are approximately 30,000 Sanskrit manuscripts in Britain, and about the same number in other countries of Europe (France, Germany, Italy, etc.).

3.1 Great Britain

In 1990, I published an article surveying the Ayurvedic manuscripts in the UK. I attach a draft of that article to this paper, as appendix C.

One update to this information concerns the Wellcome Library. Volume II of the *Handlist of Sanskrit and Prakrit Manuscripts* was published in 1998. Also, the library now has a website which also displays digital images of selected manuscripts, including some Sanskrit Ayurvedic manuscripts. See

http://library.wellcome.ac.uk

from where catalogues can be purchased, and images viewed.

Another update concerns the British Library, which, in recent years, has acquired some extremely early fragments of Mahāyāna Buddhist manuscripts from Pakistan and nearby. These have been studied by Prof. Richard Solomon, University of Washinton, Seattle, and the results published by the British Library.

One particularly famous medical Sanskrit manuscript in England is part of the 'Bower Manuscript' which is today kept at the Bodleian Library in Oxford (that is, the main university library of Oxford).

3.1.1 The Bower Manuscript

Hoernle, A.E. Rudolf (ed.) (1893–1912). *The Bower Manuscript: Facsimile Leaves, Nagari Transcript, Romanised Transliteration and English Translation with Notes.* No. 22 in New Imperial Series. Calcutta: Government of India and under the patronage of the Bengali Government, Archaeological Survey of India.

Amongst the oldest surviving manuscripts from India in 'book' form is the group of medical texts included in the Bower Manuscript, dating from the first half of the sixth century AD. [Hoernle (1893–1912) dated the parts of the Bower Manuscript to the late fourth or early fifth century, but more recent work by Dani (1986, 148–51) and especially Sander (1987) presents convincing evidence for the somewhat later date.] Today, the manuscript is known after its former owner, the British lieutenant (later colonel) who bought it early in 1890. The full details of this exciting story, which included a trans–Karakorum chase for a murderer, were recounted by Bower in the Royal Geographical Society's journal (Bower, 1895, 240). See the extract from his account in appendix B. But perhaps it should be called the 'Yaśomitra Manuscript' since it seems originally to have been owned by a senior Buddhist monk of this name who lived in a monastery near the old Silk Route trading stop of Kuqa (41.43N 82. 58E). I have translated a chapter from this manuscript in my book *The Roots of Ayurveda* (Wujastyk, 2001).

3.2 Other countries

The best general guide for Sanskrit manuscripts in other countries of Europe and North America is Pearson, J.D. (1971). *Oriental Manuscripts in Europe and North America: a Survey.* Inter Documentation Company. See also the addendum "Oriental manuscripts," in, *South Asian*

Bibliography: a Handbook and Guide, compiled by the South Asia Library Group (Hassocks, Sussex: Harvester, 1979).

The bibliography of catalogues by Biswas, mentioned above, also gives a good idea of what manuscripts are available in different countries, although Pearson's guide is more descriptive.

A useful history of Ayurvedic studies in Europe is given in an appendix of the book by Zysk (1996).

3.2.1 France

The main collection of Sanskrit manuscripts in France is in the Bibliothèque National [National Library], Paris. This is especially interesting for Āyurveda, because part of the collection was put together by Palmyr Cordier in about 1900, during his time at Chandernagore (French enclave near Calcutta). He was a very serious scholar, and a special student of the doctor and historian Gustave Liétard. Cordier's manuscripts have been described by Filliozat (1934). All the main publications of Liétard and Cordier, with a big historical introduction on the study of Ayurvedic history in France, was published by Rosu (1989).

3.2.2 Germany

There are several important collections of Sanskrit manuscripts in Germany. The best known are in Berlin (National Library) and in Tübingen (University Library). There is also a collection in Münich, which was catalogued by the historian of Indian medicine, Jolly (1912).

Because all the collections of Sanskrit manuscripts were moved about and muddled up during the war, the Sanskrit manuscripts in Germany have all been re-catalogued in a big series of catalogues edited by Janert (1962). It is best to consult these catalogues, as the manuscripts may not be where the pre-war catalogues say they were.

3.2.3 Italy

A fine collection in Florence was catalogued by Aufrecht.

I think there are several hundred manuscripts in this collection.

3.2.4 The Netherlands (= Holland)

There is a collection of several hundred palm-leaf manuscripts and some paper manuscripts at the Kern Institute in Leiden. There is a handlist, based on Raghavan's 1954 list, but I do not have details.

3.2.5 United States

There is a survey of Sanskrit manuscripts in the North America by Poleman (1938). This is now a little out of date, and not always accurate, but it is still valuable. David Pingree has written catalogues of the Sanskrit manuscripts in the libraries of Harvard University (in Cambridge, Massachusetts) and the Columbia University (New York). These are not published yet. I have written descriptions of the twenty-seven Ayurvedic manuscripts at Harvard, which will appear with Pingree's catalogue when it is published. I enclose this list as appendix D.

There is a substantial collection of perhaps about 3500 Sanskrit manuscripts at the University of Pennsylvania in Philadelphia. About fifteen or twenty years ago, this collection was filmed and published as a collection on microfiche. Some of these manuscripts have been displayed on the University's website

http://oldsite.library.upenn.edu/etext/sasia/skt-mss/

This is a collection of digitized Sanskrit manuscripts from the Penn Library collections. It includes links to Persian and other South Asian manuscripts. The site was formerly hosted on the main library website, but by 2004 it had been moved to the "oldsite" web address above, and is no longer maintained.

A. Extract from Meulenbeld, History of Indian Medical Literature

The *Yogaratnamālā*[1] or *Āścaryaratnamālā*,[2] ascribed to

Nāgārjuna,[3] is of some medical interest, though it is chiefly a Tantric text dealing with magic.

Contents. The treatise consists of 140 polished verses[4] in āryā metre about a large number of subjects[5] belonging to what is called ṣaṭkarman in Tantrism. Most of the stanzas describe procedures enabling one to achieve extraordinary aims, but the healing of bodily disorders also forms an integral part of the work. Some of the topics are: vaśya (subjugation; 3–6); vidveṣaṇa (sowing dissension; 7–10); uccātana (eradication; 11–14); puruṣāntardhāna (rendering oneself invisible; 25–30); kautūhala (the production of unusual phenomena; 31–38); agnistambha (the quenching of fire; 39–42); śastrastambha (making weapons harmless; 55–58); akālagrahaṇa (causing solar and lunar eclipses; 63–67); mṛtasañjīvana (making dead animals alive again; 135), etc. Subjects pertaining more or less to medicine are: lomaśātana (the removal of hair; 51–54); viṣāpahāra (counteracting poisons; 73–76); viṣamajvarāpahāra (counteracting irregular fever; 77–78); vandhyāputrajanana (making a barren woman give birth to a son; 85–86); vandhyākaraṇa (producing sterility in a woman; 89–92); lingavṛddhi (increasing the size of the male organ; 93–96); śukrastambha (delaying ejaculation; 97–100); yoniśūlakaraṇa (causing pain in the female organs; 101); kuṣṭakaraṇa (causing kuṣṭa to appear; 102); garbhastambha (preventing delivery in a pregnant woman; 106); vṛścikaviṣāpahāra (counteracting the effects of a scorpion-bite; 108–111); bhagasaṃkocana (healing wounds of the female organs; 121); bhagodghāṭana (making the vagina accessible or inaccessible to the male; 122); bhagapravāha (causing bleeding from the female organs; 123).

Some of the recipes bear names, e.g., kalpalalanā (26) and reṇurāja (121). At the end of the work the author, who calls himself Nāgārjuna,[6] declares that he composed it from what he heard from his guru and learnt from other śāstras. He adds that he tested all the recipes and found them effective.[7]

Special features. Noteworthy names of medical plants are: āhaka (62; c. = śvetabhṛṅgarāja), śaśāṅka (23; c. = śaivāla), śaśija (39; c. = śaivāla), stabdhā (34; c. = śrāvaṇikā = muṇḍī), śūla (96; c. = śaivāla).

The author and his date. The name of the author's guru, Bhāskara, may be hidden in a pun in the first verse, where he is compared to the sun (bhāskara). P.V. Sharma, who accepts this interpretation,[8] regards him as identical with the Bhāskara who was the father and teacher of Soḍhala[9] and also the teacher of Keśava, which makes the Nāgārjuna who wrote the work a contemporary of these two (twelfth-thirteenth century) distinct from Siddha Nāgārjuna.[10] Since Guṇākara wrote his commentary on the *Yogaratnamālā* in 1239/40, the work is earlier than that date. R. Bhaṭnāgar is of the opinion that the Nāgārjuna who wrote the *Yogaratnamālā* was a Jain ācārya who lived in the third century and was a pupil of Pādaliptasūri.[11]

A Commentary (vivṛti)[12] on Nāgārjuna's *Yogaratnamālā* was written by *Guṇākara*, a Śvetāmbara monk, who made use of more elaborate works of predecessors, as indicated by himself.[13] The commentary was composed in 1239/40.[14] The only sources referred to are a *Kośa* (ad 12), a *Dravyaguṇa* (ad 44), and a *Paryāya* (ad 35). Local names of medicinal plants found in it are: barārā (ad 85; = balā), bhelā (ad 63; = bhallātakabīja), boḍatharī (ad 111; = stabdha), boḍī kahlārī (ad 34; = stabdhā = śrāvaṇikā = muṇḍī), gojibhī (ad 78; = nāginī = govatsā), iṅguvā (ad 26; = iṅgudī), jeṭhīmadhu (ad 85; = madhuyaṣṭi), kakahī (ad 59; = hrībīja = bālakabīja), kākahī (ad 85; = atibalā), karihārī (ad 12 and 23; = halinī = lāṅgalī), thohari (ad 76 and 100; = vajrī = snuhī). Other words of local origin are: suramā and rasavatā (AD 23 and 29; = srotoñjana), aṇasalā, the word for bhūnāga (an earthworm) in Saurāṣṭra, and kecuvā, the word used for that creature Kānyakubja. As most of these words are said to be current in Gujarat, the commentator may have resided in that region for a long time.[15]

A Guṇākara is quoted by Gopāladāsa,[16] Nāganātha,[17]

Niścalakara,[18] Vācaspati,[19] and Vijayarakṣita.[20] The quotations by Niścalakara and Vijayaraṣita cannot be traced in the commentary on the *Yogaratnamālā* and may derive from a commentary on the *Carakasaṃhitā*[21] by a Guṇākara who evidently was a different person, since he lived a long time before his namesake.[22]

B. A Trip To Turkestan by Captain H. Bower[23]

Towards the end of 1888 I happened to hear that my friend Major Cumberland was contemplating a visit to the Pamirs in search of Ovis Poli, and was anxious to find a companion; so I determined, if matters could be arranged and leave obtained, to accompany him. Shortly afterwards he came to Ferozepore by rail for Rawul Pindi; thence I pushed on as fast as possible to Srinagar, the capital of Kashmir, which was reached on the evening of the 17th of June. But I need not have hurried, as the first news I heard on arrival was that it was of no use going on, as the rivers in Raskam, a country we had intended to traverse, were sure to be in flood owing to the melting snows. As neither of us cared much for Srinagar, we determined to push on to Leh, and do whatever waiting had to be done there; so we left Kashmir on the 22nd, and reached Leh on July 7. At Leh we met M. Dauvergne, whose intention was to make the same trip as ourselves, and who was taking up a small tablet to place on the spot where Mr. Dalgleish had been murdered the previous year. Our original intention had been to leave the Leh-Yarkand road at Aktagh, and then turn west by Raskam and Sarikol to the Taghdumbash; but before leaving Leh we were informed by Captain Ramsay, British Joint Commissioner, that we could not be allowed to proceed unless we signed a paper promising not to go through Raskam, as it was considered unsafe owing to the marauding bands of Kunjuts. These Kunjuts have for many years been a pest to all law-abiding, peaceful people in their neighbourhood. From their place of Hunza they would issue

forth, and, taking advantage of the night for they never attacked by dayfall on some unsuspecting camp of Kirghiz or traders, and, having plundered everything they could lay their hands on, carry the unfortunate people off to slavery. So much was their very name hated, that I have heard a man describe a wind as a Kunjuti wind when he wished to describe what he would call a bitter, cruel wind; to his mind that word "Kunjuti" summed it all up. They were not a brave people; night surprises and ambushes were what they excelled in. Secure in their mountain fastnesses, they judged themselves invincible, until Colonel Durand's brilliant little campaign awoke them from their fools' paradise, putting a stop for ever to their raids, and now the Raskam route to the Taghdumbash is as safe as any other. It was a matter of very considerable inconvenience to us not being allowed to go that road as we had intended. The only other route we knew of to the Taghdumbash was round by Yarkand, which would have taken twice as long. However, our caravanbashi, on being consulted, said that he had once heard that from some place on the north side of the Killian pass a road ran east, which would most likely take us there.

Having got together a caravan of fifteen ponies between Major Cumberland and myself—M. Dauvergne having his own separate—we left Leh on July 27, and, crossing the Khardung pass, where our things had to be carried on yaks, descended into the Nubra valley. From Charlung, at the head of the Nubra valley, to Shahidulla there is a very bad stretch of country which takes about eight days to cross, and contains three passes—the Karakorum, 18,550 feet; the Sasser, 17,800 feet; and the Suget. Struggling over stones and through snow at these altitudes with heavy loads tells terribly on horseflesh; the whole way is strewn with the bones of traders' ponies that have died on the road. On the Dipsang plains the long line of white bone stretches across like a ribbon, and no one could miss the road.

On the Karakorum we built a pyramid of stones, and on it placed the tablet in memory of Mr. Dalgleish that M.

Dauvergne had brought. At Shahidulla, there is a small encampment of Kirghiz where the grazing is good; so we halted there for a few days to give the ponies a much-required rest. Furdikul, the chief or akskal (literally, "white beard)," paid us a visit, and we entertained him with tea, biscuits, nuts etc. Amongst the Turkis, before sitting down to any repast, a great deal of stroking of beards goes on; then the formula "Allah o Akhbar" is repeated, and every one kneels down on both knees, sitting back on their heels, a most uncomfortable and constrained position. The host usually requests his guests to sit at their ease; they then sit cross-legged. At the conclusion of the repast all beards are again stroked, and "Allah o Akhbar" is again repeated.

At Tashkhurgan we got a letter from Captain Younghusband, who was coming through Raskam, asking us to halt in order to allow of his catching us up, so we stayed there for three days. While halted we had an opponunity of seeing the celebrated Turki game of boghlak, or the goat. In this game the head and feet of the carcass of a goat are cut off, and it is thrown on the ground. The players then, who are mounted on ponies about 13 hands 1 inch in height, endeavour to pick it up without dismounting. When one succeeds he gallops off and the rest follow, endeavouring to take it from him; should one be successful, he in his turn is pursued by the others, and so on ad infinitum. It did not strike me as being nearly as good or as fast a game of polo. Turkis and Kirghiz, in spite of the fact that they are nearly always in the saddle, are very poor horsemen; the ridiculously short stirrups they use, the heel being doubled up under the thigh, prevents them from having any grip, and they come off with exceedingly little provocation. But they are wonderful little hands at sitting still on a pony at a walk or gentle amble. On the longest march, even in the coldest weather, from sunrise to sunset, they will sit still like a bundle on the horse's back, without dismounting for a minute.

When Captain Younghusband joined us, which he did on the third day of our halt, riding in on a camel, having come

45 miles that morning, we halted another day to talk over our experiences, and then parted on our different roads, he going south towards the Kunjerat, and we north towards the Chichilik pass. This pass is easy enough, but on the eastern side there is a very bad bit of road. It seems ridiculous to apply the term "road" to it; but it is a road insomuch as it is the ordinary route from Tashkhurgan to Yarkand. It runs down the bed of a stream, and it is a case of continually wading through the half-frozen streams or climbing over boulders. At one time a roadway ran over the bed of the stream, supported on beams let into the cliffs on each side, but now the onlys signs of what has been are the holes in which the beams rested.

One day when riding through the city I thought I saw a face amongst the crowd that I recognized. The owner caught my eye, and coming alongside my horse, said he had a letter for me which must be given in secret. I told him to follow me to our quarters; he did so, and then gave me a letter, in which I was requested to endeavour to apprehend or secure the apprehension of Dad Mahomed, the murderer of Mr. Dalgleish. Nothing was known of the murderer's whereabouts, except that he was believed to have gone east from Kashgar.

For the benefit of the reader, who may not have heard the story of the murder, I will briefly recapitulate the particulars. Mr. Dalgleish was a merchant, who, for some years, had traded between Yarkand and Leh. He was extremely popular amongst the natives, and had a perfect mastery of their language. The merchants especially loved him, as they found in him a just and impartial arbitrator in all their differences. The hold he had on the affections of the Turkis was wonderful, and many of them cannot speak of his death without shedding tears. Dad Mahomed was a Kakar Pathan from the neighbourhood of Quetta. At one time he had been a trader, but had become bankrupt, and was much harassed by creditors. According to native accounts, he was much feared and dreaded all over Turkestan, and

was accountable for the deaths of many men. He was over six feet in height, and powerfully built; whereas Mr. Dalgleish, though hardy and wiry, was very short and slight.

At the end of March 1888, Dalgleish, accompanied by some Andyani[24] pilgrims and Boti[25] servants, left Leh for Yarkand. Some distance out they were joined by Dad Mahomed, and on the fifth day after he had joined them, viz. April 8, 1888, they crossed the Karakorum pass. Dalgleish, who was ahead of the others, crossed first, and just under the crest of the pass trod down a place in the snow and pitched his tent, after which he had his tea. Just as he had finished, the rest arrived, and having taken his advice as to a suitable place, pitched theirs, and then got their tea ready. While they were drinking it, Dalgleish went to their tent. They rose up, and asked him to sit down and have some. He excused himself from drinking any tea, saying he had already had his, but sat down amongst them, and said he would take a little bit of bread to show that there was no ill-feeling. The conversation then turned on Dad Mohammad's affairs, and Dalgleish advised him not to return to India at present, where he had many creditors, but to do caravan work between Yarkand and Shahidulla, and only return when he had saved enough to pay his debts. "But," he added, "it will be necessary to live quietly, and above all, restrain your love of hospitality." Dad Mohammad said "Yes, but we have a saying that no man ever ruined himself by kindness to others is remembered in the next world as well as in this. But still I advise you to restrain yourself." Shortly after this Dad Mohammad rose. Dalgleish asked him where he was going He said, "I will be back directly," and went out. He then went and got his gun, and coming behind the place where Dalgleish was sitting, fired through the tent. Dalgleish, struck through the right shoulder, uttered a cry, staggered forward and endeavoured to escape to his tent where his arms were; but his assailant interposed, attacking him with a sword. Dalgleish did all that an unarmed man could do, endeavouring to close, and even seizing the sword-blade between his hands; but what could

an unarmed do against an armed man? The only thing that delayed the inevitable result was the thick clothes Dalgleish had on, and the difficulty of cutting to effect through them. At last Dalgleish fell on his face in the snow, and Dad Mohammad, standing over him, continued hacking till all was still. The Botis and Andyanis, terrified, stood looking on, and did not come to the rescue, though Dalgleish's dog showed them an example, and gave them an opportunity by seizing the murderer by the leg. After the murder Dad Mohammad made Dalgleish's servant prepare a meal for him, and then quietly went to sleep on his victim's bed, first making the Andyanis swear, on what purported to be a Koran—though I believe it was not one, there not being one amongst the party–that they would not tell what they had seen. But as one of them told me, "We swore with our lips, but in our hearts we said we would." The Botis wanted to return to Leh, but the murderer made them go several marches further on, and then cut off their pigtails and told them to be off. As they retired, he fired several shots at them to quicken their movements. Separating near Killian, Dad Mahomed and the Andyanis made their way by different routes to Yarkand. There the Hindu and other merchants from British India were very much excited about the murder, and going in a body to the yamen, requested that the murderer be arrested; but the Chinese officials would not do anything, excusing themselves on the plea that neither the murderer nor his victim were Chinese subjects. After passing a few days in Yarkand, the murderer quietly continued his way to Kashgar, and although his presence there was well-known, he actually having appeared before a mandarin to answer a charge of indebtedness brought against him by a Kashgarian called Mojhaidin, and although the Russian Consul, Mr. Petrovsky, repeatedly urged them to do so, the Chinese officials refused to arrest him, and he left Kashgar by the Aksu road, after which he disappeared from view.

When I received instructions to apprehend him, it seemed

to me an impossible task. Here I was in a Mohammedan country where the people would almost to a man aid the murderer and obstruct me. There was no police to assist. Being a European and consequently conspicuous, all my movements would be known, while the murderer could pass anywhere unobserved. The whole idea appeared to me impracticable, but subsequent events showed that Captain Ramsay, with whom, the idea had originated, was correct in his estimation of its feasibility. On receiving the letter, I was quite nonplussed as to how to begin. It seemed to me absolutely certain that Dad Mahomed would not give me a chance of getting near him myself; so if anything was to be done it had to be done through well-bribed natives of the country. But where were reliable natives to be found? There was not a man in the country personally known to myself, and, for all I knew to the contrary, the first man to whom I said anything would go straight off and tell the murderer. Thinking it over, I determined to consult one of the small Hindu trading community living in the city; they, I knew, would have no sympathy with a Mohammedan and a murderer. So I sent for one that seemed an intelligent man, and asked his advice. He said at once, "Consult Mahomed Yunnus, akskal of the Badakshis; he is not only a straightforward man, but he hates all Kakars and Dad Mahomed in particular." Taking the Hindu's advice, I sent for Mahomed Yunnus, who, as the Hindu had anticipated, turned out to be very keen on having the murderer arrested, and offered to lend me his brother and several more men to aid in the search. After consulting him, I started for Kashgar to find out if I could get any information there before completing my plans, while Major Cumberland left by the Marallashi road to look for stags.

On arrival at Kashgar, I found that Mr. Petrovsky was away on leave, but Mr. Lutsch, who was acting for him, gave me all the information in his power. He was, however, unable to form any conjecture as to where the murderer was likely to be, so there was nothing to do but search. One party I sent

to Balkh and Mazar-i-Sharif to watch that country. They took with them a letter written in Persian, explaining who they were and what they were doing; but it was only to be shown to high officials, or in case of urgent necessity, such as in the event of their being arrested as spies by the Afghan authorities. Another party were to go to Samarakand and Bokhara. Mr. Lutsch kindly gave me a passport for them, and in addition I gave them a letter in French and English, stating that they were in search of the murderer, whom they could both identify; and I hoped that, in the event of their applying to any Russian officer for assistance, they would receive it.

Having started off these parties, I set out towards Aksu by the road taken by the murderer when he left Kashgar. What I hoped was that, if he was ahead of me, he would either go into Mongolia, where an Afghan would be as conspicuous as myself, or north into Siberia, where he would probably fall into the hands of the Russians, all their outposts having descriptions of him; or, in the event of his doubling back, he would probably run up against my parties at Samarakand, Bokhara, or Balkh.

As nothing had been heard of the man answering to the description of Dad Mahomed from Bugur, I returned to Kuchar by the main road running at the foot of the Tian Shan mountains, whose snowy peaks could be seen rising up above the haze that seems ever present in Thrkestan. At Kuchar, where I halted for several days, a Turki who had been in India used to come and sit with me in my room in the straw. One day in conversation he told me about an ancient city he knew of, built underground in the desert. I thought at first that he meant one of the ordinary buried cities of the Gobi Desert; but he insisted that it was something quite different, and explained that it was underground by the wish of the people that made it, not by reason of a sandstorm. He told me, also, that he and one of his friends had gone there and dug for buried treasure, but had found nothing except a book, I asked to see it, and, going away, he

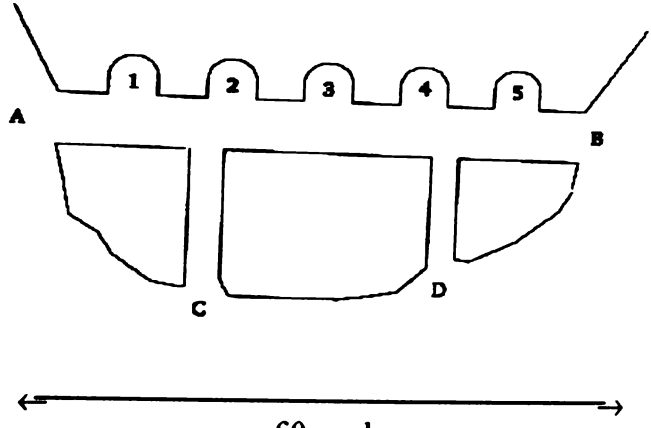
returned in about an hour, bringing some sheets of birch bark covered with writing in a Sanscritic character and held together by two boards. I bought them from him, and it was fortunate I did so, as they have since excited a considerable amount of interest in the learned world; they are believed, by those best qualified to judge, to be the most ancient Asiatic manuscripts in existence. When I asked him to take me to this interesting place, he demurred a good deal on the ground that the people would kill him if he took a European there; but at last he consented on condition that we went at night, so as not to be seen. This I readily agreed to do, and, starting at midnight, we marched steadily forward in a westerly direction. When daylight broke we had left cultivation far behind, and were on the shoulders of a range of low gravelly hills, and away to the south, a narrow strip of green with houses at intervals marked the course of a canal.

Keeping on, we came to the curious old erection from under which the manuscript had been unearthed. Similar erections are found in different parts of Chinese Turkestan, several in the Kuchar district, and one on the north bank of the river at Kashgar. They are solid and built of sun-dried bricks and wooden beams, now crumbling away. In shape they roughly resemble a gigantic cottage loaf about 50 feet high. Judging from the weather-beaten appearance they present, and taking into consideration the fact that the snow and rainfall in these parts is almost nominal, it is very evident that they must be of great antiquity. The natives attribute them to King Afrasiab, but as a general rule everything ancient is attributed by the Turkis to that monarch, who flourished about 580 BC. Close by on the banks of a river were the remains of the ancient underground city of Mingoi, to which my guide had promised to take me. Crossing the river on the ice, I was able to have a good view of the hill that had been tunnelled to make the city. These hills appear to have been much worn away by the action of the river. High upon the face of the cliffs overlooking the water the marks of what have been habitations are to be seen, portions of the

tunnelled hills having been worn away in such a manner as to show sections.

Returning across the river, I entered one of the tunnels. It was shaped as under—

AB represents a tunnel 60 yards long by 4 broad through a tongue-shaped hill. C and D are the entrances, the hill being almost perpendicular at A and B. 1, 2, 3, 4, 5, are cells. The walls have been plastered, and what appears to be the remains of geometrical patterns could be made out. According to the natives, many similar dwellings are found in the neighbourhood.



While I had been following Dad Mahomed's tracks, I received intimation that Amir Mahomed, brother of Dad Mahomed, had come from India, and was following me; so I put a man on to follow him. Thus the whole thing turned into a sort of procession. Now that Dad Mahomed had been caught, Amir Mahomed felt it incumbent on him to do something to avenge his brother. My servants got terribly frightened, as whenever they went into the bazaar they were threatened by the murderer's compatriots. On one occasion my Kashmiri cook returned much agitated, and said a Pathan had told him in the town, "You and your master are very proud of yourselves just now; but it is a long way back to

India, and you are not safe there yet." On one occasion, happening to be awake in the night, I saw a man in the moonlight climb over the wall into the garden I was sleeping in. I jumped up, and seizing a carbine, tried to get a slight on him; but he slunk back into the shade, and I could not make him out. After I had waited for what seemed an age in hopes that he would show himself, he suddenly made a rush, jumped a wall, and disappeared from view.

A few days later Amir Mahomed had his throat cut, a matter of great satisfaction to me. After that I felt no anxiety, believing as I did that he was the only man in the country who would probably attempt to assassinate any of my servants or myself.

On June 13, I received information from Mr. Lutsch that the murderer whose extradition I had been awaiting had committed suicide, so there was nothing for me to do but to return to India, which I did at once, reaching Simla on August 16.

C. Sanskrit Ayurvedic Manuscripts in the British Isles

(This is a draft version of the paper which was published as as Wujastyk, Dominik (1990). "Sanskrit Āyurvedic Manuscripts in the British Isles." *Journal of the European Ayurvedic Society*, 1, 85–118.)

It has been said that "of the whole collating project, the hardest part to carry out with complete success is probably the business of finding out what manuscripts there are."[26] This remark, originally intended to apply to classical Latin and Greek works, is even more true for Sanskrit manuscripts, which exist in such relative abundance.

There are more Sanskrit manuscripts in Britain than in any other country outside India. A rough estimate puts the number at about 30,000, only half of which have been catalogued. Clearly there are great resources in that country for the study of all aspects of Sanskrit culture, and Āyurveda

is no exception. It may be of value, therefore, to give a survey of the Sanskrit collections in Britain, with reference to Āyurveda, and to give some indication of the Ayurvedic works in the uncatalogued collections.

The five most important collections in Britain, from the point of view of size, are those of the India Office Library and Records in London, the Bodleian Library in Oxford, the Wellcome Institute for the History of Medicine in London, Cambridge University Library, and the British Library in London. The catalogues of these collections, where they exist, are listed by Janert[2] as numbers 164, 166, 238, 240, 244, 157 and 159, and most of them have sections describing Ayurvedic manuscripts. Each of these repositories also has the following uncatalogued collections.

D. The India Office Library and Records, London

There are two collections not described in the catalogues referred to above: the Stein Collection and the Hoernle Collection. The former consists of those manuscripts in the Brāhmī script brought back from Stein's three archaeological expeditions to Central Asia in 1900–1, 1906–8 and 1913–16. Many of these are listed and described in Stein's scientific accounts of his expeditions, especially in the description of the finds of the Kadalik site during the second expedition.[28] These manuscripts consist largely, but not exclusively, of Mahāyāna Buddhist items.[29]

The Hoernle Collection consists of the Central Asian manuscripts sent to Hoernle, as government palaeographer, between 1895 and about 1900. A description of them was published by Hoernle in 1901.[30] The Sanskrit manuscripts in this collection are all fragmentary; several were edited and published by Hoernle in 1916.[31] These manuscripts are primarily Buddhist in subject matter. A general survey of the collections of the India Office, catalogued and uncatalogued, was given by Sutton in 1952.[32] A new guide

to the combined collections of the India office and the British Library is in the course of preparation.

A few Sanskrit manuscripts are to be found amongst the items left behind in the India Office by Sir George Grierson. These are described by Randle,[33] but apparently include no āyurvedic manuscripts.

The Bodleian Library, Oxford

In spite of the fact that Oxford's early Sanskrit and Prakrit collections received the expert attentions of Aufrecht, Keith and Gambier-Parry, the largest single uncatalogued collection in Britain is probably the Chandra Shum Shere collection in the Bodleian Library, (although this situation is being remedied). This collection of over six and a half thousand manuscripts was purchased from an anonymous Benares pandit, and donated to the British Government in 1909 by Sir Chandra Shum Shere, the then Prime Minister of Nepal. A project has started to catalogue this large collection, and the first volume, by David Pingree, describing *jyotṣa* works, appeared in 1984.[34] Full details of the provenance and character of this collection are given in the preface and introduction to this catalogue. There are about one hundred and sixty Ayurvedic manuscripts in the Chandra Shum Shere collection and a list of them is given.

The University Library, Cambridge

In 1883 Cecil Bendall published a catalogue of the 248 Buddhist Sanskrit manuscripts in Cambridge University library. However, just under one thousand manuscripts on other subjects remain uncatalogued at the time of writing. These are chiefly palm leaf manuscripts from Nepal, acquired between 1873 and 1876 by Dr. Daniel Wright, who was surgeon to the British residency in Kathmandu. Many are very old indeed, and contain unusual and important recensions of works. A list of the medical works from this collection is given in appendix B below. A list of about 500 Nāgarī manuscripts acquired by Bendall in Benares, Bombay

and Rajasthan is printed in his account of his tour in 1888/89.

The British Library, London

In 1902, nineteen years after publishing his Cambridge catalogue, Cecil Bendall published a catalogue of the Sanskrit manuscripts in the British Library, describing the manuscripts acquired up to 1898, but omitting Jaina materials. No further catalogues have been published since.[35] However, in 1971 Mr. Jeremiah Losty, Assistant Keeper in the Department of Oriental Manuscripts and Printed Books in the British Library, produced a typescript list of the uncatalogued manuscripts in the collection.[36] There are fifty-five manuscripts on medicine in this list, all but two coming from the Neville collection of manuscripts from Ceylon. The Neville collection, which was acquired by the British Museum in 1904, consists mostly of Sinhalese and Pāli works, but also contains 138 Sanskrit and Sinhalese works *(sanna:* Sinhalese translations of Sanskrit works). The two manuscripts not from the Neville collection are Or.8150 and Or.8152 which are both from Western India. A title-list of these medical works, taken directly from Mr. Losty's list, is given below in appendix C.[37] The present author is not a specialist in Sinhalese, and it is to be hoped that this list will be corrected and supplemented by a more knowledgeable scholar.

It is to be noted that some years ago the India Office Library became administratively part of the British Library. The British Library's Department of Oriental Manuscripts and Printed Books has recently moved into the India Office building, Orbit House. This provides convenient access to both collections at a single site. In the future, the two collections may move to the new British Library site in Euston Road, London. The Wellcome Institute is also in Euston Road, and the combined Sanskrit manuscript collections of these Institutions will be unparalleled outside India.

The Wellcome Institute for the History of Medicine, London

The Wellcome collection of Sanskrit and Prakrit

Manuscripts received special mention in the Government of India's *Report of the Sanskrit Commission 1956–1957*[13] as an important collection for the study of Āyurveda. The collection was largely made between 1911 and 1921 by Dr. Paira Mall who was employed by Sir Henry Wellcome. Sir Henry was a self-made millionaire and founder of an international pharmaceutical company.[39] He hired Mall in 1911 to collect Sanskrit and other manuscripts of relevance to the history of medicine in South Asia. Further acquisitions continued to be made, on a smaller scale, for another twenty years. During Sir Henry's lifetime the collection was effectively private, but today the Wellcome Institute for the History of Medicine is an international centre for the history of medicine, and actively seeks to promote the use of its oriental collections for historical research. A booklet by the present author describes the Institute's South Asian collections in a general way and those interested are referred to this for more details.[4] The Sanskrit and Prakrit collections are only partly catalogued. They comprise approximately 6000 or more manuscripts, about three quarters of which have been listed. The collection covers all branches of Sanskrit literature. A hand list of the collection has commenced publication, and Volume One describes 1003 manuscripts, of which 249 are medical works.[41] There are also works in the related fields of the astral sciences, tantra, yoga, etc.

Other Libraries

A small number of uncatalogued Sanskrit manuscripts is to be found scattered in various libraries around Great Britain and Ireland. The largest groups are in the School of Oriental and African Studies, London (97 Sanskrit, 158 Pali, 1 Prakrit),[42] the John Rylands University of Manchester Library (29 Sanskrit, 83 Pali),[43] Edinburgh University Library (31 Sanskrit, 11 Pali) and Queen's University of Belfast (59 Sanskrit). These and other smaller collections remain to be examined. More details are given in J.D. Pearson's surveys.[44] To be added to Pearson's observations is the collection of

seven Indic manuscripts (subject matter unknown) in the Horniman Museum and Library, London, and some Sanskrit manuscripts seen by Prof. V. Raghavan at Darlington, Aberystwyth, and elsewhere during his tour of 1954.[45] There are certainly many more in private hands.

Introduction to the Lists of Manuscripts

The three lists of manuscripts attached, together with the published handlist of the Wellcome collection, cover the most important and largest collections of previously uncatalogued medical manuscripts in the British Isles. It will readily be seen that the amount of detail which could possibly be given, varies considerably.

Fairly extensive extracts are given from the Cambridge manuscripts, since no fuller cataloguing of this collection is envisaged in the forseeable future.

Less detail is given in the Wellcome handlist because of the sheer bulk of the collection as a whole, and the necessarily rapid pace which must be maintained in order to make any significant impression upon it. The collection may seem strong in modern copies from Nepal and Thanjavur, and in alchemy: this is just a reflection of the interests of the present author, and this emphasis will no doubt be modified when the whole collection has been listed. Following this, descriptive catalogues are planned. The Oxford manuscripts will be the subject of a future volume of the descriptive catalogue of the Chandra Shum Shere collection, and are therefore only noticed briefly here. Finally, the British Library manuscripts are simply listed by title, following the list of Mr. Losty. A descriptive catalogue of the British Library collection is a most important desideratum.

The conventions used are standard. Passages which were barely legible are italicized. I have strictly transcribed what the manuscripts say in all cases, including the many errors. Bibliographical references are mainly to Aufrecht's *Catalogus Catalogorum* (*CC*), Raghavan's *New Catalogus Catalogorum* (NCC) and to the *History of Indian Literature* series edited by

Gonda (initials of the volume in question). Titles are in Roman alphabetical order.

Future Investigations

These British manuscripts suggest several lines of research. The *Cambridge Vaṅgasena* which calls itself the *Vaidyavallabhasaṅgraha,* opens an important line of enquiry, for which a sound knowledge of the Nepalese script is required. The Cambridge manuscript of Gayadāsa's commentary on Suśruta covers the unpublished portion of the commentary on the śarīrasthāna. The vṛddha *Yogaśataka* text in the two Oxford manuscripts must be examined and compared with the better known shorter recension, and with the *Yogaśataka* by Amitaprabhā in the same collection. The *Sannipātacandrikā* (or *-kalikā,* or *-ārṇava)* and its relationship to the *Aśvinīkumārasaṃhitā* and the place of the author Māṇikya in all this, require clarification, and the manuscripts in Oxford and the Wellcome collection will facilitate this. Other little known works include the *Sārasaṅgraha* by Gaṇeśa Bhiṣak (Oxford), the *Vaidyavilāsa* by Gopāladāsa (Oxford), the *Vaidyahitopadeśa* by Śrīkaṇṭhaśaṃbhu (Oxford and Wellcome), and the *Siddhāntadīpa* by Paramānanda Miśra. The Wellcome manuscript of this last work is fragmentary, but the missing parts have been traced to the library of Bombay University. This sort of joining is rare in codicological studies, and very satisfying when it does happen. The scribe and author Rāmacandra Śarman, whose name occurs prominently amongst the Wellcome manuscripts, seems to have been an assistant to Dr. Paira Mall. His large compilation the *Cikitsāprabandhasamuccaya* is probably not very original in content, but nevertheless needs to be placed in its context as a twentieth century medical nibandha, together with the rest of his work as a scholar of Āyurveda. Dr. Mall himself is an interesting figure, and deserves attention as the collector of a major Sanskrit library.[46] Some may be surprised to find copies of both the *Bheasaṃhitā* and Ravigupta's *Siddhasāra-saṃhitā* (the "Paris *Siddhasāra*") in the Wellcome collection.

These are both twentieth century copies of the originals in Thanjavur and Madras respectively. There is a new commentary on the *Vaidyajīvana* by Bhagīratha in the Wellcome collection, and a new commentary on the *Rugviniścaya* by Jñānameru, previously only known as a Gujarātī author, in Oxford. Other works will no doubt strike the reader as he or she peruses these lists.

Manuscript studies are often difficult, always time-consuming, and usually unfashionable. Added to this is the serious problem that the production of a critical edition of a text, or a descriptive catalogue of a manuscript collection, does not (at least in England) qualify as a suitable project for a doctoral dissertation. With these barriers in place, progress in this field is always going to be slow. Yet it is at least arguable that the entire edifice of Indological studies is founded upon the manuscript record. It still seems worthwhile, then, to draw attention to the valuable medical manuscript collections in Britain, and maybe students of Āyurveda will be encouraged to take up the fascinating challenge which these manuscripts present to the historian of science.[47]

Ayurvedic manuscripts in the Chandra Shum Shere collection, Oxford

Abhrakavidhi

leaves 1–2: paper.–In Sanskrit.–Marginal initials: abhra. kri. and abhra. vi.–Bibliography: not in NCC.–Complete. – Devanāgarī script.

Begins: [...] atha a[bhra]kaśodhanamāraṇavidhi pīnākaṃdurduraṃ nāgaṃ vajram abhraṃ caturvidhaṃ 4 dhmataṃ vahnau dalaṃ cāpapīnākaṃ viśvarūpakaṃ. Ends: abhrakaṃ [vi]vidhaṃ proktaṃ yathā yogaṃ sāvidhaṃ valīpalitahīno 'pi jīvet saṃvatsarāṃ śataṃ iti sahasraputaṃ abhraka [] vidhiḥ [. . .]

Shelved at d.723 (2). Library foliation: 6,7.

Ajīṇamañjarī/ Kāśīrāja

leaves 1–3: paper.–In Sanskrit.–Covers verses 1–21.5 only. –Devanāgarī script. Shelved at d.742(6). Library foliation: 126–28.

Ajīṇamañjarī/ Kāśīāja–AD 1618

leaves 1, 3–5: paper.–In Sanskrit.–Date of copying: samvat 1675 āṣāḍe māse śukle pakṣe dvitīyāyāṃ tithau ravivāsare samāptaṃ śubham astu.–Bibliography: NCC 1.87b-88a.–42 verses, with lacuna. –Devanāgarī script.

Shelved at d.742(6). Library foliation: 130–133.

Añjananidāna/Agniveśa

leaves 1–14, [15]: paper.–In Sanskrit.–Bibliography: NCC 1.89b. –Complete in 236 verses.–Devanāgarī script.
Shelved at d.730(1). Library foliation: 3–17.

Añjananidāna/Agniveśa

leaves 1–24: paper.–In Sanskrit.–Bibliography: NCC 1.89b. –Complete.–Devanāgarī script.

Shelved at d.734(6). Library foliation: 136–59.

Añjananidāna/Agniveśa.–AD 1752

leaves 1–12: paper.–In Sanskrit.–Copied by Dviveda, Jayāhireṇa (?)–Date of copying: Saturday 14 śuklapaṣa of adhika Bhādrapada, saṃ. 1809.–Bibliography: NCC 1.89b. –Complete in 235 verses.–Leaf 1r has 4 + 6 medical/ alchemical verses.–Devanāgarī script.

Leaf 1r has: atha kuṣṭharogādau/[. . .] samaṃṭaṃkaṇadhānyābraṃ [. . .] gaganagarbhō rasaḥ
Leaf 1v begins : [. . .] avodhatimira [. . .]
Shelved at d.713(6). Library foliation: 73–84.

Añjananidāna/Agniveśa.–AD 1813

leaves 1–19, 21: paper.–In Sanskrit.–Date of copying: 13 kṛṣṇapaṣa of Bhādrapada, śāka 1735, called subhānu.– Bibliography: NCC 1.89b.–No lacuna; complete in 233 verses. –Devanāgarī script.

Shelved at d.723(12). Library foliation: 177–196.

Añjananidāna/Agniveśa.–AD 1822
leaves 1–14: paper.–In Sanskrit.–Formerly property of Baladeva Dave.–Copied by Viṣṇudāsajī.–Date of copying: Friday 13 kṛṣṇapkṣa of prathama Āśvina, saṃvat 1879. –Copied in Vṛndāvana.–Bibliography: NCC 1.89b.–Red and black ink. –Complete in 224 + 4 verses. –Devanāgarī script.
Shelved at d.717(5). Library foliation: 128–41.

Añjananidāna/Agniveśa
[With] *Añjanaśalākā*
leaves 1–4: paper.–In Sanskrit.–Commentary title from verse 2.–Bibliography: text: NCC 1.89b; no reference to commentary.–Gives pratīkas of mūla only. Incomplete.–Devanāgarī script.
Begins, leaf Iv: [. . .] namo śvinīkumārābhyāṃ yatprasādād idaṃ jagat/nirujaṃ lakṣyate lokair mahāmohāndhadṛṣṭibhiḥ./1/ājñānadhvāntaparyyastasūkṣmārthasya prakāśikāṃ/ aṃjanasya śalākākhyāṃ vyākhyāṃ kurve yathāmati/2/ avodheti/agniveśo muniḥ ākhyayā aṃjanaṃ sūkṣmaṃ graṃthaṃ karoti [. . .]
Shelved at d.733(5). Library foliation: 194–97.

Añjananidāna/Agniveśa.–AD 1819
[With] *Hindī commentary*
leaves 1–26, [27], 28, [30]: paper.–In Sanskrit and Hindī. –Copied by Laṣmaṇa, of the Gautama gauḍa jñāti.–Date of copying: Tuesday 10 of a month in saṃ 1876 [1873?]. Copied in Kāśī.–Complete in 233 verses.–Devanāganī script.
Begins, leaf 1v: [. . .] avdhod hatimirachanna[*sic* ...] kupyati vegavad hair anilaḥ 3 ṭīkā kuṭuvastake sevanese tiktavastuke sevanese kasailīvastuke sevanese vadarīke bharāso coṭ /
Shelved at d.734(5). Library foliation: 105–134.

Ārogyacintāmaṇi/ Dāmodara.–AD 1482
leaves 2–65, [66]: paper.–In Sanskrit.–Date of copying:

Friday 13 kṛṣṇapakṣa of Mārgaśīrṣa, sam 1539.–Bibliography: NCC 2.165b.–The colophon says the work was copied during the reign of a king Tejaḥpāla.–Nepalese style Nāgarī script. Shelved at d.711. Library foliation: 3–67.

Aṣṭāṅgahṛdayasaṃhitā/Vāgbhaṭa

218 leaves: paper.–In Sanskrit.–Date of copying: XVI cent?–Bibliography: NCC 1.461a ft.–Covers up to the end of the Kalpasthāna. Devanāgarī script.–Some pṛṣṭhamātra vowels.
Shelved at d.739. Library foliation: 3–220.

Aṣṭāṅgahṛdayasaṃhitā/Vāgbhaṭa

231 leaves: paper.–In Sanskrit.–Leaves from several different manuscripts, in several hands.–Leaf 143v calls the author vṛddha Vāgbhaṭa.–Bibliography: NCC 1.461a ff.–Jaina Nāgarī script.
Shelved at d.740. Library foliation: 3–233.

Aṣṭāṅgahṛdayasaṃhitā/Vāgbhaṭa

leaves 4–8: paper.–In Sanskrit.–Bound with the Bhāvaprakāśa (q.v.).–Covers the end of the first adhyāya of the sūtrasthāna, and the start of the second adhyāya.–Devanāgarī script.
Shelved at c.303(3). Library foliation: 155–159.

Aṣṭāṅgahṛdayasaṃhitā/Vāgbhaṭa.–AD 1841

leaves 4–59, 59a[= 60], 61–97, [98], 99–152: paper. –In Sanskrit. –Date of copying: śaka 1763, saṃ 1898. –Bibliography: NCC 1.461a ff. –Covers complete sūtrasthāna. Copied by several scribes. –Devanāgarī script.
Shelved at d.741. Library foliation: 3–151.

Auṣadhikalpa

leaves 1–25: paper.–In Sanskrit.–From an āgama (āgamokta).–Bibliography: NCC 2.105b.–Devanāgarī script.

Begins, leaf 1v: [. . .] athāgamoktā auṣadhīkalpaḥ atha lakṣmanālpakṛkṛpakṣe caturdaśyāṃ guguru puṣpetha

lakṣma'ṇyāṃ samaṃṣaṃtu samuccārya sopacāraṃ samuddharet/oṃ sarvārthasādhanalakṣmaṇāṃ śvāhā śubhaṃ tanmūlam ādāya kṛṣṇonmataphale sthitaṃ tridinaṃ caiva sūtreṇa maṃtrcūrṇena vaśyakṛt 2

Leaf 25v ends: dhātrīrasena saṃyuktaṃ ajīrṇaṃ harate dhruvaṃ guḍena sahitaṃ gaṃdhaṃ pramehaṃ ca vināśanaṃ rasena gaṃdhakaṃpotaṃ sarvavyādhivināśanaṃ 23 [text breaks off].

Shelved at d. 734(3). Library foliation: 58–82.

Āyurvedalakṣaṇādhyāya

leaves 1–5, [6]: Blue machine made paper. –In Sanskrit. –Title from likhyate phrase. Marginal initials: la[kṣaṇa]. a[dhyāya]. –Bibliography: not in NCC. –Portrait layout. Watermarked: John Miller Extra Super Glasgow 1869. Red interlinear and marginal glosses. –Devanāgarī script.

Begins, leaf 1r: [...] athāyurvedāṃtargatalakṣaṇādhyāya-prāraṃbhaḥ/tatrādau cikitsālakṣaṇaṃ/yā kriyā vyādhiharaṇī sā cikitsā nigadyate/ doṣadhātumalānāṃ yā sāmyakṛt saiva rogahṛt/1/

Ends, leaf 8r: anyāni cetthaṃ bhūtāni svapnajāgaritāni ca/ paśyan maraṇasaṃtrasto nidrāṃ lebhe na ciṃtayā /49/.

Shelved at c.304. Library foliation: 3–8.

Āyurvedamahodadhi/ Suṣeṇa

48 leaves: paper.–In Sanskrit.–Bibliography: NCC 2.153a–153b. –Portrait layout.–Leaves [20], 21, [22], 23, [24, 25, 27], 28–32, [33], 34–41, [43], 44–48, 51–55, 57, [58, 66–68],69, 70, 4 leaves, 56, 55, 3 leaves.–Devanāgarī script.

Followed by: 4 leaves (library fols. 42–45) of mixed Sanskrit and Hindī; 2 leaves (library fols. 46, 47) of miscellaneous verses; 2 leaves (library fols. 49, 50) on magic.

Shelved at d.721. Library foliation: 3–52.

*Āyurvedaprakāśa/*Mādhava Upādhyāya

leaves 1–15: paper.–In Sanskrit.–Called Pākāvalī: by Ashutosha.–Formerly property of Śaṅkaradatta.–Date of

copying: Friday 6 of Jyeṣṭha, of a year ending in 70 (i.e. probably AD 1713 or 1813).–Left of all leaves torn.–The ending on leaf 15r is the same as css d. 713 (9), leaf 29r; cf. css e.140(2); title and author assigned from this likeness. –Devanāgarī script.
Shelved at d.716(5). Library foliation: 134–148.

Āyurvedaprakāśa/Mādhava Upādhyāya. –AD 1813
leaves 1–26, 30–41, [42]: paper.–In Sanskrit.–Called the Pākāvalī: in opening phrase.–The author was of the Sārasvatakula.–Date of copying: 5 kṛṣṇapakṣa of Kārttika, saṃ 1870. –Covers the pākādhyāya only. –Devanāgarī script.
Shelved at e.140(2). Library foliation: 22–61.

Āyurvedaprakāśa/Mādhava Upādhyāya.–AD 1857
leaves 1–26, 29: paper.–In Sanskrit.–Title from colophon.–Called the Pākāvalī in the opening phrase.–Formerly property of Viśvanātha Dvivedin.–Copied by Viśvanātha Dvivedin.–Date of copying: Monday 11 śuklapkṣa of Māgha, saṃ 1914.–Covers the pākādhikāra only. Leaf 29 is by a different hand.–Devanāgarī script.
Shelved at d.713(9). Library foliation: 106–132.

Āyurvedasaṅgraha/Dāmodarabhaṭṭa Cittapāvana
leaves 1–4, 6, 7: paper.–In Sanskrit.–The author was the son of Jānakī and Raghunātha.–Bibliography: not listed at NCC 2.153b; On this author's jyotiṣa work see NCC 9.22b, and CESS A3.101a. –Devanāgarī script.
Begins, leaf 1v: [. . .] sarasvatī siṃdhusutā pradāya namo stu te vighnavināyakāya/ nairmalyavijñānadabhāskarāya manorathāstvatsmaraṇena pūrṇāḥ/1/
jñānapradīpoktagadānnihaṃtuṃ krameṃa vakṣye bhisajāṃ hitārthaṃ/munipraṇītānvahuśonubhūtā cikitsaistadvicitiṃ karomi/2/tatrādau jvaraḥ). /
Ends, leaf 7v: iti śrī jānakī raghunāthātmaja cittapāvana dām odara bhaṭṭa kṛtāyurveda saṃgrahe jīrṇa jvarādhi[kāra]ś caturthaḥ/.

Shelved at d.733(3). Library foliation: 169–74.

Bālacikitsā

leaves 1–4: paper.–In Sanskrit.–Title from the likhyate phrase.–Called Bālānāṃ paṭala in the colophon.–From the Kriyākālaguṇottara, according to the colophon.–Copied by Manasārāma.–Date of copying: the interpretation of the bhūtasaṅkhyā is not clear.–Copied in Laharapura.–Bibliography: on the Kriyākālaguṇottara, NCC 5.131b–132a.–Complete.–Devanāgarī script.

Begins, leaf Iv: [. . .] atha vālacikitsā/pūtanāśakunī nāmnī gṛhṇīte māsajātakaṃ/tarā gṛhītamātras tu kākarāvaṃ pramuṃcati /

Ends, leaf 4v: anenaiva vidhānena tato muṃcati sā grahī/ 16/ iti śrīkriyākālaguṇottare vālānāṃ paṭalaṃ samāptaṃ/ munīndrāvja dhṛtyāyute [= 7–14–1–18] vde nabhasye site rkke mṛgendre caturthyāṃ manīṣī/lilekārkkajāte savāte hṛdi dhyāya tajjānakī jānī pādāravindam/manasārāmo laharapure vālacikitsām iti śeṣaḥ/.

Shelved at d.713(7). Library foliation: 86–89.

Bālarogādhikāra.–AD 1841

leaves 1–13: paper.–In Sanskrit.–Title from the likhyate phrase.–Date of copying: saṃ 1898.–Complete.–Devanāgarī script.

Begins, leaf 1v: [. . .] atha vālarogādhikāraḥ vālagrahā anācārāt pīḍayaṃti śiśuṃ yataḥ tasmāt tad upasargebhyo rakṣed vālaṃ prayatnataḥ 1

Ends, leaf 13v: matsarājasya pitena marica bhāvayed vudhaḥ ravivāre raudraśaḥ śuṣkam aṃjanāt sarbabhūtajit iti vālarogaḥ sabat 1898.

She lved at d.713(10). Library foliation: 134–46.

Bhāvaprakāśa/Bhāvamiśra

243 leaves: paper.–In Sanskrit.–Bibliography: Meulenbeld 1974. 417.–Leaves 1–3, 14–145, 145a, 145b–163, 163a–178, 178a, 179, 185–233, 233a–252.–Jaina style Devanāgarī script.

Shelved at d.715. Library foliation: 3–245.

Bhāvaprakāśa/Bhāvamiśra

v.1: 3–249, v.2: 3–172, v.3: 3–214, v.4: 3–164: paper.–In Sanskrit.–Bibliography: Meulenbeld 1974.417.–Bound in 4 volumes.–v.1, libr.fol.2, has a detailed analysis of contents by Gambier-Parry, dated Feb. 1918 and Sept. 1921, comparing the MS with the Calcutta 1875 edition.–With parts of the Kṣemakutūhala, a sūtrasthāna (qq.vv.), and a nyāya work.–Devanāgarī script.
Shelved at c.300(–303). Library foliation: 4 vols.

Bhojanahitāhitavicāra

leaves 1–9: paper.–In Sanskrit.–Complete.–Devanāgarī script. Leaf 1r has: vaidya[tear]bhojane hitāhi[tear]
Begins, leaf 1 v: [. . .] atha hitavargam āha/śālidhānyaṃ vrīhdhānyaṃ śūkadhānyaṃ tṛtīyakaṃ/
Ends, leaf 9v: rājāvahnigurus triyaḥ/iti [. . .].
Shelved at d.713(3). Library foliation: 25–33.

Cikitsākalikā/Tīsaṭa

leaves 1–23: paper.–In Sanskrit.–Formerly property of Gadādhara Jośī.–Copied by Gadādhara Jośī, son of Vaikuṇṭha.–Copied in Narmadātaṭa.–Bibliography: ct. NCC 7.25b–26b.–Complete.–Devanāgarī script.
Shelved at d.716(2). Library foliation: 51–73.

Cikitsāsaṅgraha/ Vidyāpati

leaves 1–17: paper.–In Sanskrit.–Author is called Vidyāpati Upādhyāya in colophon.–Bibliography: NCC 7.27a.–Complete.–The colophon is followed by 5 lines on medicine.–Devanāgarī script.
Shelved at d.726(4). Library foliation: 176–92.

Cikitsāsaṅgraha/Vaṅgasena

leaves 12–21, 26–47, ka, kha, ṅa, ca, cha, ta, tha, da, dha, [7], 8, 12, 42, 125, 139, 149, 153, 156, 183, 196, 206, 298,

302, 321, 322, 326–330, 406, 407, 414, 422–424, 426–428, 430–436, 443, 447, 455, 456: paper.–In Sanskrit.–Marginal initials (leaves 12–47): vaṃga.–Date of copying: possibly partly 16th century.–Bibliography: NCC 7.31b–32a.–Leaves 12–21, 26–47, and [7]–456 in different hands.–Devanāgarī script. Shelved at d.738. Library foliation: 3–83.

Cikitsāsārasaṅgraha/Cakrapāṇidatta
leaves 2–35, 46–49, 40–211, 192–276, 278–289, 280–283: paper.–In Sanskrit.–Title from note on leaf 283.–Bibliography: NCC 6.284a.–Ff. 249–50 in red ink. Gambier-Parry note: 'From śloka 9 (end).'–Bengali script.
Shelved at d.743. Library foliation: 3–313.

Cikitsāsārasaṅgraha/Cakrapāṇidatta.–AD 1648
leaves 1–53, 55–151: paper.–In Sanskrit.–Formerly property of Bālamukunda.–Copied by Ghanaśyāma Tripāṭhin.–Date of copying: Wednesday 12 śuklapakṣa of Phālguna, saṃ. 1705.–Bibliography: NCC 6.284a.–Devanāgarī script.
Shelved at c.306. Library foliation: 3–152.

Cikitsāsārasaṅgraha/Vaṅgasena
leaves 1–67: paper.–In Sanskrit.–Complete text of extracts.–Devanāgarī script. Shelved at c.312. Library foliation: 3–69.

Cikitsāsārasaṅgraha/Vaṅgasena
leaves 1–31, 1, 22, 34, 35, [36]: paper.–In Sanskrit.–Bibliography: NCC 7.31b–32a. Leaves 1–31 cover verses 1–441.–Leaf [36] consists of 23 lines on making vaṃgeśvararasaḥ.–Devanāgarī script.
Shelved at g.12. Library foliation: 3–38.

Dhanvantarinighaṇṭu/Dhanvantari
leaves 1–37, 1–3: machine made paper.–In Sanskrit.–Bibliography: NCC 9.228b–229b. –Watermark: P.O.D. & Co.

1867. Last three leaves in a different hand.–Devanāgarī script. Shelved at c. 305 (3). Library foliation: 69–108.

Dravyaguṇa/Mādhava Kavi
leaves 3–33, 36, [37], 38–42, 44: paper.–In Sanskrit.–Bibliography: NCC 9.179b–180a; commentary not in NCC.–Devanāgarī script.
Shelved at d.723(11). Library foliation: 137–175.

Dravyaguṇaratnamālikā/Madhu
leaves [1, 2], 3–7, [8–10], 11–55, [56, 57]: paper.–In Sanskrit.–Bibliography: cf. NCC 9.179b.–Devanāgarī script. Shelved at e.135. Library foliation: 3–59.

Dravyaguṇaśataśloki/Trimalla Bhaṭṭa
leaves [i], 1, 3, 4–8, 13: paper.–In Sanskrit.–Bibliography: NCC 9.179b–180a.–Leaves in different hands.–Devanāgarī script.
Shelved at d.723(6). Library foliation: 61–69.

Dravyaguṇaśataślokī/Trimalla Bhaṭṭa
leaves 1–16, [17]: paper.–In Sanskrit.–Bibliography: NCC 9.179b–180a.–Complete in 101 verses.–Devanāgarī script.
Shelved at d.733(4). Library foliation: 176–192.

Dravyaguṇaśataślokī/Trimalla Bhaṭṭa.
leaves 2, 4–18: paper.–In Sanskrit.–Formerly property of Mādhavabhaṭṭa, son of Rāmajībhaṭṭa.–Copied by Mādhavabhaṭṭa, son of Rāmajībhatta.–Date of copying: Sunday 10 śuklapakṣa of Vaiśākha, saṃ 1715.–Bibliography: NCC 9.179b–180a. Bound with leaf 1 of the Vaidyahitopadeśa of Śrīkaṇṭhaśambhu (q.v.).–Devanāgarī script.
Shelved at d.735(5). Library foliation: 104–119.

Dravyaguṇaśataślokī/Trimalla Bhaṭṭa.–AD 1778
[With] *Dravyadīpikā*/Kṛṣṇadatta
leaves 1–50: paper.–In Sanskrit.–Date of copying: 8 kṛṣṇapakṣa of Bhādrapada, saṃ 1835.–Bibliography: NCC

9.180b.–Complete in 101 verses.–Devanāgarī script. Shelved at d. 734(8). Library foliation: 172–221.

Dravyaguṇaśataślokī/Trimalla Bhaṭṭa.–AD 1863

leaves 3–13 paper.–In Sanskrit.–Formerly property of Mālavaraghunāthapaṇḍita. Date of copying: 4 śuklapakṣa of Kārttika, saṃ 1920.–Bibliography: NCC 9.179b–180a.–Complete in 103 verses.–Devanāgārī script.
Shelved at c. 308 (1). Library foliation: 3–13.

Dravyāvalīnighaṇṭu

leaves 2–18, 19, 19a–19d, 20–40: paper.–In Sanskrit.–Marginal initials: dha. ni.–Bibliography: cf. NCC 9.185a.–Leaves 19a–19d (covering verses 1–48) on different paper in a different hand.–Jaina style Devanāgarī script.–Some pṛṣṭhamātra vowels. Leaf 2r starts: na vetti paśyann api bheṣajāni/kriyā kramo bheṣajamūlam eva tad bheṣajaṃ vāpi nighaṃṭamūlaṃ/13
Ends, leaf 40v: śuvarṇādir iyaṃ vargaḥ saṣṭa ukto yathākramaṃ/
dhātudravyadravadravyamāśrataḥ/yogāmegarakuṣṭodarārttidmaḥ śokadoppanipūdanaḥ/śatatrayaṃ ca dravyāṇāṃ/trisaptadhikottarāṃ hitāya vaidyaputāṇāṃ dravyāvallyāṃ prakāśitaṃ dhātudravyadrava [. . . as before] samāśrayaḥ/iti dravyāvalī samāptā/[remainder obscured by tipping].
Shelved at d.717(3). Library foliation: 67–108.

Govindaprakāśa/Govindamiśra

leaves [1], 2–7, [8], 9–45, 64–78, 83–130, 171, 172, 186–203, 206, 208–21, 223, 225, 227–49, 251–53, 255, 261, 263, 265–74, 276–84, 286–99, 301–19, 321–57, 359, 360, 362–66, 368–409, 411, 413–25, 433, 435–39: paper.–In Sanskrit and Hindī.–Bibliography: NCC 6. 200b; d. 10.29a.–Devanāgarī script.
Shelved at c.312. Library foliation: 4–340.

Guṇanighaṇṭu– AD 1814

leaves 78–105: paper. –In Sanskrit.–Marginal initials: gu. ni.–Date of copying: 12 śuklapakṣa of Kārttika, saṃ 1871.–Copied in Kāśī (?).–Bibliography: not in NCC. Devanāgarī script.

Leaf 78r starts: tiṃdukadvayamāmaṃtukaṣāyaṃ grāhīvātajit/sūpakvaṃ gurupāke tu madhurāṃ kaphavātajit/veṃhakaīṃ nāma/hiṃgaṇbeṭa/

Ends, leaf 104v–105r: vargo yamiśrako nāma saptamaḥ parikīrtitaḥ/iti damuktaṃ akhilaṃ nighaṃṭaṃ jñānam uttamaṃ/bhīṣajājñānavṛdhyarthaḥ. dhanvaṃtarivinirmitaṃ/ iti dhanvaṃtarīyo nighaṃṭaḥ samāptaḥ/iti śrī guna[sic]-nighaṃṭagraṃthasaṃpūrṇam astu śrīkāśīviśveśvarāpaṇam astu sṃvat 1871 pārthīvanāma saṃvatsare kārttikamāse śuklapakṣe śuddha 12

Leaf 105v has: itī śrīguṇanighaṃṭa graṃtha sampūrṇam astu/vaidya prakarṇaṃ /

Shelved at d.730(5). Library foliation: 57–84.

Guṇaratnamālā/Maṇirāma Miśra.–AD 1831

leaves 1–7, 9–21 (no lacuna): paper.–In Sanskrit.–Formerly property of Jagannātha.–Copied by Mānikarāma Gujarātī.–Date of copying: 11 kṛṣṇapakṣa of Śrāvaṇa, saṃ 1888.–Copied in Brahmāghāṭa.–Bibliography: not in NCC; cf. 6.52a.–Apograph of A MS of saṃ 1839(7).–Complete in 128 verses + 4 maṅgala verses.–Devanāgarī script.

Leaf 1r has: jagannāthasyedaṃ pustakaṃ

Begins, leaf 1v: [...] garjadgaṃbhīranīrapradanikaramahā-caṃḍavātamakaṃ patsaṃpāsaṃpātapracurataramahāsāra-dhārāprayātaiḥ [. . .] kriyate guṇaratnamālā 2

Leaf 21r–21v has: iti śrīmaṇirāmamiśraviracitāyāṃ guṇaratnamālāyā[m] auṣadhīnāma phalaṃ samāptam/ subhaṃ maṃgalaṃ [. . .] śrīsaṃvvatā 1839 durggācaśivane-travaṃśaśī mā[leaf 21v]ghamāsi sītapaśī trayodaśī lakṣyalakṣmaṇapure śanīcarī pāṭhikā ca svam eva lekhakī/ 132 dhāśrīkṛṣṇjī sahā vra i/saṃvat 1888 śāvanavadī ekādasī 11 vārasuniṇe likhitaṃ mānikarāmagujarāti alajosimakāṃ na

brahmāghāṭapara daravājaipara ṭhīkānā cīṃtāmanaganesajī ke vāhā/yan maithunādi gṛhamedhisukhaṃ hituchaṃ kaṃḍūyanena karayor iva duḥkhaduḥkhaṃ.
Shelved at d.735(2). Library foliation: 17–36.

Hārītasaṃhita/Hārīta
leaves 1, 3–39, 42–44, 46–49, [50], 51–53, 1 leaf, leaf 68: paper.–In Sanskrit.–Title from note on leaf 1r.–Devanāgarī script.
Shelved at d.716(4). Library foliation: 82–132.

Hṛdayadīpikā/Vopadeva.–AD 1647
leaves 1–10: paper.–In Sanskrit.–Copied by Jānījayarāma.–Date of copying: Monday 4 kṛṣṇapakṣa of Jyeṣṭa, saṃ 1704.–Complete.–Jaina style Devanāgarī script.
Shelved at d.723(10). Library foliation: 126–35.

Hṛdayadīpikā/Vopadeva.–AD 1711
[With] *Paripūrtti*/Nāganātha
leaves 3–14: paper.–In Sanskrit.–Date of copying: 1st day of Śrāvaṇa, saṃ 1768.–Bibliography: on Nāganātha cf. NCC 104b.–Complete. The date śaka 1597/AD 1675 may be the date of composition of Nāganātha's supplement.–The Hṛdayadīpakanighaṇṭuparipūrtti by Nāganātha (ff.11r–12), is a supplement to Vopadeva's work.–Devanāgarī script.
Shelved at c.311. Library foliation: 3–14.

Jvarādhikārasaṅgraha
leaves 1–10, 14, [15]: paper.–In Sanskrit.–Extracted from a larger work.–Bibliography: not in NCC.–Devanāgarī script.
Begins, leaf 1v: [. . .] atha madhyamaḥ khaṇḍaḥ/tatra jvarādhikāram āha/yataḥ samasta rogāṇāṃ jvaro rājeti viśrutaḥ)/ ato jvarādhikāro tra prathamaṃ likhyate mayā/ tatra jvarasya prathamām utpattim āha dakṣāpamāna-saṃkṛddha
Ends, leaf [15]r: taṃ viṣamodair gharātriko gaṃbhīraś ca haṃtīty arthaḥ/iti jvarādhikāraḥ/[followed by an alchemical

recipe].
Shelved at d.713(4). Library foliation: 35–46.

Jvarapaddhati/Balabhadra.–AD 1841

leaves 1, 21–27, 33, 34, 29: paper. –In Sanskrit.–Marginal initials: jva. pa. throughout. –Copied by Durgāprasāda.–Date of copying: Friday 1 kṛṣṇapakṣa of Āśvina, saṃ 1898.–Bibliography: not in NCC.–Leaves 33, 34 may be from another MS.–Devanāgarī script.

Begins, leaf Iv: [...] natvā śivaṃ tribhuvanārttiharaṃ [. . .] /1/ vilokya suśrutaṃ vṛṃdaṃ hārītaṃ vāgbhaṭādikān/mayā lokahitārthāya liṣyate jvarapaddhatiḥ/2/Leaf 21r starts: picumaṃdadalaṃ sayavaṃ saghṛtaṃ abhayamilitaṃ ca vidhūpanato viṣamajvaraśāṃti'karaṃ' vithitaṃ 21 ity aparājito dhūpaḥ

Leaf 27r has a table of numbers and the alphabet; Ends, leaf 29v: socīkarotpaddhatim 59 iti śtī nārāyaṇātmaja valabhadra viracitā jvarapaddhatiḥ samāptā śubhaṃ vo bhūyāt samvat 1898 tatrāśvine māsi kṛṣṇamalapakṣe tithau pratipadāyāṃ bhṛguvāsare likhitaṃ adaḥ pustakaṃ durgāpraśādena svapaṭhanārtha [.. .] asmin gṛṃthe ślokasaṃkhyā 551.
Shelved at d.735(7). Library foliation: 160–170.

Jvaratimirabhāskara/Cāuṇḍa Kāyastha

leaves 31, 35, 38–43, 43a–49, 52–54, 56–64, 66–78, 7[9]: paper.–In Sanskrit.–Marginal initials: jva. bhā.–Leaves 31–49, 56–61, by a different scribe, have marg. inits.: jva. ti. ra., and may be another work.–Bibliography: NCC 7.378a.–Devanāgarī script.
Shelved at d.742(1). Library foliation: 3–43.

Jyotiṣmatikalpa.–AD 1800

leaves 1, 2: paper.–In Sanskrit.–May also be called Siddhirasāyanakalpa.–From the Yāmalatantra.–Copied by Vīreśvara Mahājani.–Date of copying: the kṛṣṇapakṣa of Māgha, saṃ 1857, śaka 1722.–Bibliography: NCC 7.371b. –Complete. Gives instructions on preparing and taking a

rasāyana based on Jyotiṣmatī vallī –Devanāgarī script.

Begins, leaf 1r: [...] devānāṃ vacanaṃ śrutvā sarvajño bhagavān haraḥ/

Ends, leaf 2v: iti śrīyāmalatamtre īśvaraśektaḥ siddhirasāyana-kalpaḥ/saṃ 1857 śake 1722 māgha kṛṣṇa/*śurau* likhitam idaṃ. pustakaṃ mahājanyupākhyavīreśvareṇa [. . .].

Shelved at d. 723(1). Library foliation: 3–4.

Kālajñāna/Śambhu

leaves 4–16, 19, 20: paper.–In Sanskrit.–Author's name supplied by cataloguer–Bibliography: cf. NCC 4.19b–20b.–Devanāgarī script.

Shelved at d.730(3). Library foliation: 29–43.

Kālajñāna/Śambhu

leaves [2–4]: paper.–In Sanskrit.–Bibliography: cf. NCC 4.19b–20b.–Covers verses 20–118, 1–7 + a list of homas.–Jaina style Devanāgarīscript.–Some pṛṣṭhamātrā vowels.

Shelved at d. 730(9). Library foliation: 154–56.

Kālajñāna/Śambhu

leaves 1–9: paper.–In Sanskrit.–Bibliography: NCC 1.89b; cf. 4.19b–20b.–Complete in 101 verses.–Devanāgarī script.

Shelved at d.734(7). Library foliation: 162–70.

Kālajñāna/Śambhu

105 leaves: paper.–In Sanskrit.–An old manuscript.–Scribal foliation is so faulty as to be useless. Quotes many sources, including Rasaratnākara (libr. fol. 104r et passim), Yogaratnāvalī (99r), etc.–The Kālajñāna is followed by a Nāḍīlakṣaṇa, a Mūtraparīkṣā, and a long compendium of recipes.–Devanāgarī script. Shelved at e.136. Library foliation: 3–107.

Kṣemakutūhala/Kṣemaśarman

leaves 28–46: paper.–In Sanskrit.–Bibliography: NCC 5.612a.–Devanāgarī script.

Shelved at d. 723(9). Library foliation: 106–124.

Kṣemakutūhala/Kṣemaśarman

leaves 1–30: paper.–In Sanskrit.–Bibliography: NCC 5.162a.–In several hands. Bound with the Bhāvaprakāśa (q.v.). Devanāgarī script.

Shelved at c. 303(2). Library foliation: 124–153.

Kvāthasaṅgraha

leaves 2–10: paper.–In Sanskrit.–Title from note on leaf 10v.–Marginal initials: kvā –Bibliography: not in NCC; d. NCC 5.144a.–Devanāgarī script.

Leaf 2r begins: yaṃtu samaṃ mūtraṃ paripākahitaṃ bhavet/kvāthāḥ/nāgaraṃ devakāṣṭhaṃ ca dhānyakaṃ bṛhatīdvayaṃ/ [. . .] /1/

Leaf 10r has: kārsapaṃ ca vidhāyāṃti śāṃtim āśunasaṃśayaḥ/ 110/ ahalakathaṃ na viśvāśriphā [then in new hand:]brāhmī rug yaṣṭi tiktoṃḍaja khadire vṛṣośīirarakta [.. .]/1/

Ends, leaf 10v: kṣārāpadmakavṛddhijīvanatugābhṛgvyardtvipu ṃdrau

mṛtātenyaprīṇanavṛṣyabṛṃhaṇam arutpittapraṇujjīvinaḥ/6/

Shelved at d.730(2). Library foliation: 19–27.

Lolimbarājṭippaṇa

leaves 3–9, 15, 16: paper. –In Hindī. –Marg. inits., leaves 3–9: lolimbarājaṭippaṇa; leaves 15, 16: loliṃva. rā. udāharaṇa patra 1 (2). –Leaves 15, 16 have the Lolimbarājodāharaṇa. –Jaina Nāgarī script.

Leaf 3 starts: neṭāleti masutikāroganeṃ ṭāle 47 śanipātaseti śanipātanajekā late hano bheda nathīse ne jeko

Leaf 9v ends: 21 āyurveda itiḥ strīnākayāthi llolimmarājakasyo che iti vaidyajīvana ṭīpana sapūrṇam saṃ 1857 śāke 1722 pravarttamāne māsotamamāse śrīphāguṇamase kṛṣṇapakṣe dvādaśyāṃ tithau bhauvāre śrī [. . .] upādhyāyajī śrīkirttisuṃdarajīgaṇi tataśiṣya paṃ/praṣṇacaṃda lipīkṛte śubhaṃ bhavatu

Leaf 15r starts: śrīgaṇeśāya namaḥ/paṃcasya paṃcada-

śanetra pidhānadakṣā

Leaf 16v ends: āvato hoyacasakaśleṣmāvāyuṭalāroga [text breaks off].

Shelved at d.713(11). Library foliation: 148–56.

Madanavinodanighaṇṭu/Madanapāla

leaves [1–4], 5–41, 41a–47: paper.–In Sanskrit.–Bibliography: Vogel, IL, p.376.–Devanāgarī script.

Shelved at d.729. Library foliation: 3–52.

Madanavinodanighaṇṭu/Madanapāla

leaves 1–62, 1–5, 4–35: paper.–In Sanskrit.–Devanāgarī script.

Shelved at d.733(2). Library foliation: 69–167.

Madanavinodanighaṇṭu/Madanapāla.–AD 1702

leaves 1–34: paper.–In Sanskrit.–Date of copying: Wednesday 13 kṛṣṇapakṣa of Jyeṣṭha, saṃ 1759.–Complete. –Devanāgarī script.

Shelved at d.730 (6). Library foliation: 86–119.

[*Nighaṇṭuvaidyaka*]

leaves 1–72, [73]: paper.–In Sanskrit.–Title from marginal initials.–Possibly called Nighaṇṭuratna.–Marginal initials: nighaṃtakavaidya; ni. vai.–Jaina style Devanāgarī script.

Begins, leaf 1v: [...] abhāvāt sarvabhūtānāṃ manasyamanatāṃ gate jo vibhāti namastasmai viśvarūpāya vedhase /1/ namāmi dhanvaṃtarim ādidevaṃ [...] /2/ anekadeśātarabhāṣiteṣu [...]/3/ prayojanaṃ [...]/tathā nighaṭaṃvunidheṣu graṇāmyahaṃ kiṃ. cid ihaikadeśaṃ/4/

Ends, leaf [73]r: kedāraṃ madhuraṃ proktarṃ vipāke gurudoṣalaṃ/vaikaraṃ [text breaks off].

Shelved at e.140(3). Library foliation: 63–135.

Padārthabodha

[With] *Padārthabodhavivṛti*

leaves 1–5: paper.–In Sanskrit.–Marginal initials: pa. bo– Title inferred from opening verses. –Devanāgarī script.

Leaf 1r (libr. fol. 57r) has: atha padārthabodhāraṃbhaḥ
Leaf 1v begins: [...] śrīgaṇeśaṃ śūrpakaṇaṃ gajavaktraṃ mahodaram/natvā padārthabodhasya vivṛtiṃ vivṛṇotyaham/ atheha śāstrāraṃbhe vighnaparisamāptaye.
Shelved at d.724(1h). Library foliation: 57–61.

Pākādhikāra

leaves 1–13: paper.–In Sanskrit.–Title from likhyate phrase.–Bibliography: not in NCC.–Leaf 1r once formed the end of another MS.–Devanāgarī script. Leaf 1r has verses 35d, 36, then: iti śrī kālavivaraṇasaṃpūrṇam /
Begins, leaf 1v: [...] atha pākādhikāra likhyate/atha la'verṃ'gapāka /
Ends, leaf 13r: grahaṇyakalyāṇako nāma guḍaḥ/.
Shelved at d.735(1). Library foliation: 3–15.

Pākāvalī

leaves 1–19: paper.–In Sanskrit.–Devanāgarī script.
Begins, leaf 1v: [...] atha pākāvalī tatrādau vṛhatpūgapākaḥ/ pūgaṃ dakṣiṇadeśajaṃ
Ends, leaf 19v: vahvalpaviṭkamatiśūla-masṛgvimiśramāmātisaram apahvaṃti harītakīyam/iti lachumadhupakvājarītakī/śrīḥ iti śrīpākāvalī samāptaḥ saṃpūrṇam [then 3 line on water etc., then 4 line on triphalā etc.]
Shelved at d.742(4). Library foliation: 85–103.

Pālāsakalpa

leaves 1–4: paper. –In Sanskrit. –Gives instructions for preparing elixir from the Brahmavṛkṣa–Devanāgarī script.
Begins, leaf 1v: [...] atha vrahmavṛkṣakalpa kailāse śikhare ramye nānādhātuvicitrite nānādrumalatākīrṇe nānāpuṣpo pi śobhite
Ends, leaf 4r: viṃśativarṣasahasrāṇi jīaṃtūha na saṃśayaḥ iti pāśakalpa samāptam/.
Shelved at d. 730(11). Library foliation: 170–73.

Pathyāpathyanirṇaya. –AD 1869

leaves 3–31, 31a–39: paper.–In Sanskrit.–Copied by

Viśvanātha Dvivedin.–Date of copying: 5 śuklapaṣa of Māgha, saṃ 1925.–Copied in Kāśī.–The same work as CSS d.726(3), q.v. Two hands, leaves 3–24 and 25–39.–Devanāgarī script. Leaf 3r begins: ṇāṃ sukhāya/abhighātasamutthāne pānābhyaṅgau ca sarppiṣaḥ/ kṣatajevraṇaje cāpi kṣatavraṇacikitsitam/20 /

Leaf 39r has: vāleṣu graharogiṣu/iti vālarogapathyāpathyādhikāraḥ/ariṣṭā

Ends, leaf 39v: bhajet kadācit/iti viṣarogapathyādhikarāraḥ samāptaḥ/mītīmāghasudī [in different hand:] 5 sarṃvat 1925 likhitaṃ viśvanāthadvivedinā kāśyām /

Shelved at d.735(4). Library foliation: 64–101.

Pathyāpathyaviniścaya—AD 1678

leaves 1–17, 20–26: paper.–In Sanskrit.–Formerly property of Ratneśvaramiśra–Copied by Kṛṣṇa.–Date of copying: Monday 15 śuklapakṣa of Āṣāḍha, saṃ. 1735.–Copied in Mukāma(?).–This is the same work as CSS d. 735 (4);

Leaf 3r, line 2 of this MS is the same as the beginning of leaf 3r of d. 735 (4).–Handed over to Ratneśvaramiśra at the pleasure of Gadādhara.–Devanāgarī script.

Leaf 1r has a table of contents for the MS;

Begins, leaf Iv: [...] sritvā rajaḥ satvatamāsiviśvaṃ nirmāti yāti kṣipati svayaṃ ca/aśeṣavṛdārakavṛndavandya pāyādapāyān manijānirīśaḥ/1/ālokya [. . .] nivadhyate [. . .] pathyāpathyaviniścayaḥ/2 /

Ends, leaf 26r: vāleṣu graharogiṣu iti bālarogapathyāpathyādhikāraḥ / bhuktvāpāṇitalaṃ dṛṣṭvā ca [. . .]/84/ iti pathyāpathyapustakaṃ samāptam/[. . .] samvat 1735 samayāṣāḍhsudi pañcadaśyāṃ candravāsare śrīkṛṣṇenālekhi mukāme/[*tri*]ṣadtrisaptaikayukte'bde śrīgadādharaprītaye/ madhau ratneśvaramiśrāya śrīkṛṣṇaḥ pustakaṃ dadau /

Shelved at d.726(3). Library foliation: 153–74.

Rājanighaṇṭu/Narahari

leaves 6, 28–96: paper.–In Sanskrit.–Torn leaves, esp. 69–95.–Devanāgarī script. Shelved at c.308(3). Library foliation:

43–112.

Rasadīpikā. –AD 1666

leaves [1], 2–9, [10]: paper.–In Sanskrit.–Date of copying: Wednesday 4 kṛṣṇapakṣa of Caitra, saṃ. 1723.–Bibliography: cf. NCC 2.119a. Is this work by Ānandānubhava.
N.B. The foliation of this volume skips from 113 to 104, thus repeating nos. 104–13. Devanāgarī script.

Begins, leaf Iv: [...] atha rasadīpikā liṣyate/
iṃdrarīmirīśrīhemavaṃtīgaragaṃtiviṣṇugaṃth irudragaṃṭi
Ends, leaf 10v: depaṃ vvorekīsarvavātanāśayet/bha[tear]/
iti rasadīpikā samāptā/śubham astu/saṃvata 1723 samaya caitravadi 4 vāra vuddha tasmin divase liṣitaṃ gi. Shelved at c.308.(4) Library foliation: 104b–113b.

Rasamañjarī/Śālinātha

leaves 1–27, [28], 29–32, 34, 35: paper.–In Sanskrit.–The text breaks off at a point equivalent to MS CSS e.141, leaf 76r, line 2. This MS lacks leaves 33 and 36 only. Devanāgarī script.
Shelved at d.742(2). Library foliation: 48–78.

Rasamañjarī/ Śālinātha. –AD 1671

4 leaves, leaves 1–54, 56–76: paper.–In Sanskrit.–The author was the son of Vaidyanātha.–Formerly property of Anantajī.–Date of copying: saṃ 1728.–The leaves of this MS are bound in reverse order.–Devanāgarī script.
Shelved at e.141. Library foliation: 81–3 (sic).

Rasamāraṇavidhi

leaves 1–4, 10, 12, 14, 15, 17–25, leaf 5: paper.–In Sanskrit. –Devanāgarī: script.

Begins, leaf Iv: [...] atha dhātumāraṇaṃ/svarṇatārā ca tāmrāyuḥ patrāny agnau pratāpayet /

Leaf 25 ends: dhanyam āyuṣyam ājyasya valapattitanā-śanaṃ/śuṃṭhikaṃḍaḥ/atha śūlasya/sadyo bhavaṃ hareṃ

chalaṃ lavalṇaṃ cāranālakaṃ/ghṛtena saiṃdhavaṃ cātha uṣṇaṃ jale suvarccalaṃ/śaṃkhacūrnaṃ ca lavaṃaṃ [text breaks off]
Leaf 5 is in a different hand:
Leaf 5r begins: atha tālakaśuddhi/tālakaṃ khaṃḍaśaḥ tvāsacūrṇa kāṃjika kṣipet
Leaf 5v ends: marddayitvā tato nīraṃ gṛhṇīyād bastrabālitaṃ/dolāyamtre [text breaks off].
Shelved at d.716(10). Library foliation: 239–56.

Rasapaddhati/Śrībindu.–AD 1664
leaves 22, 55–70, 80: paper. –In Sanskrit.–Formerly property of Maṅgalānanda Caturveda. –Date of copying: 5 kṛṣṇapakṣa of Māgha, saṃ 1720. –Devanāgarī script.
Shelved at c.308(5). Library foliation: 115b–132b.

Rasapradīpa
[With] *Hindī Ṭīkā*
leaves 1–5, 10–12, 14–21: paper. –In Sanskrit and Hindī – Marginal initials: rasaḥ– Devanāgarī script.
Begins: [...] śrīmanmukuṃdacaraṇau natvā toṣāpattadbhiṣajāṃ kriyate rasapradīpo yaṃ dakulamirāpahaḥ śreṣṭhaḥ
Leaf 3r has: iti jvarādiṣud sarveṣu rogeṣu mahāmṛtyuñjayo rasaḥ/
Leaf 3r has: atha navajvare laghumṛtyu[ṃ]jayo rasaḥ/[. . .] atha aparo mṛtyurñjayo rasaḥ
Leaf 4v has: atha navajvare rasāmṛtaṃ /
Leaf 5r has: atha navajvare udakamañjarī rasaḥ
Leaf 5v has: atha san[n]ipāte rasaḥ/[. . .] iti parpañcavaktro rasaḥ saṃnipāte/atha sannipāte agnikumāro rasaḥ/
Leaf 10v has: iti bhūtabhairavaḥ śītajvare
Leaf 11r has: iti dvitīyo bhūtabhairavarasaḥ/iti nirāme viṣmajvare rasaḥ/atha jīrṇajvare rasaḥ /
Leaf 12r has: atha jīrṇajvare pañcāmṛtaparpaṭī rasaḥ/
Leaf 12v has: iti pañcāmṛtaparpaṭhī rasaḥ/
Leaf 14v has: atha jīrṇajvare tṛtīyo mālinīvasaṃtaḥ
Leaf 15r has: iti jīrṇajvarādau mālinīvasaṃtorasaḥ/ iti

navajvaranirāmajvajīrṇajvanāṇāṃ cikitsā samāptā/ atgātīsāragraharāyoś cikitsā/
Leaf 16v has: iti saṃgrahaṇīrogacikitsā/athārśarogacikitsā
Leaf 19v has: atha vihghāpatimiśrānusāreṇa raktārśaḥ pitārśo cikitsā/
Leaf 21r has: ity arśorogācikitsā/athājīrṇāgnimārṃghādīnāṃ cikitsā/tatrādau rasasya śodhanan ucyate/[. . .] iti mardanākhyasaṃskāreṇa pāradaśuddhiḥ/atha pāradasya kṣudutpannārthamukhakaraṇārtharṃ papsapsed ārtha ca auṣadham āha /
Ends: pratiyāmārdhakaṃkūppāṃ chiplādīrghaṃ tṛṇaṃ daṭaṃ/ saṃdhasya tena kartavyā jīrṇājīrṇa ca ni [text breaks off]
Shelved at d.723(3). Library foliation: 9–24.

Rasarājaśaṃkara/Rāmakṛṣṇa

leaves 1–3, 5–21, 33, 36–47, 50, 51: paper: 5 ill. –In Sanskrit. –Called the Rasasāraśaṃkara on leaf 11v. –The author was the son of Mudgala. –Line drawings of alchemical apparatus on folios 68r, 68v, 69r, 71v, 72r. –Devanāgarī script.
Shelved at e.139(2). Library foliation: 64–98.

Rasaratna/Śrīnātha

leaves 1–20: paper. –In Sanskrit. –Devanāgarī script.
Begins, leaf 1v: [. . .] atha nāgasya saṃjaṃ janam eva yuktyā yogair anekaiḥ
Leaf 20v ends: dalamatimalahīnaṃ vārttikānāṃ sukhārthaṃ iti śrīnāthaviracite rasaratne vaṃgastaṃbhanādidalanirmalāṃtaṃ nāma ṣaṣṭopadeśaḥ aho vicitraṃ aho vicitraṃ rasakaṃ ssena kharakṣidaḥ palla [text breaks off].
Shelved at d.734(4). Library foliation: 84–103.

Rasaratnadīpaka/Rāma

leaves 2, 4–35: paper. –In Sanskrit. –Bibliography: cf. CC 2.116a, 220a; Alwar 1663, extr.425. –The colophon makes the author a son of Ratna and servant of Sādhāraṇa; he is usually thought to have been the son of Annapāla. –

Devanāgarī script.
Shelved at d.716(9). Library foliation: 205–237.

Rasaratnākara/Nityanātha Siddha. –AD 1718
leaves 2–32: paper. –In Sanskrit. –Date of copying: 13 śuklapakṣa of Śrāvaṇa, saṃ 1775. –Cursive Nāgarī script.
leaves 27r–28r have 37 lines of a dialogue between Pārvatī and Iśvara, called Semuṇīgaccharaguṇaḥ;
leaves 29r–30r have 28 lines beginning: [...] atha cakrasya bījam aṃkam āha.
Shelved at f.88. Library foliation: 3–34.

Rasendrakalpadruma/Rāmakṛṣṇabhaṭṭa
leaves 1–27: paper. –In Sanskrit. –Devanāgarī script.
Shelved at c.308(2). Library foliation: 15–41.

Rugviniścaya/Mādhava
leaves 1, 2, 4–83, 85–135, 137–149, 151–154: paper.–In Sanskrit. –Marginal and interlinear glosses throughout. –Leaves 153, 154 tom. –Devanāgarī script.
Shelved at d.720. Library foliation: 3–150.

Rugviniścaya/Mādhava
leaves 1-62, 64–72: paper. –In Sanskrit. –Devanāgarī script.
Shelved at d.727(2). Library foliation: 31–101.

Rugviniścaya/Mādhava
65 leaves: paper. –In Sanskrit. –Date of copying: XVI cent. –Jaina style Devanāgarī script. –Pṛṣṭha mātrā vowels.
Shelved at d.733(1). Library foliation: 3–67.

Rugviniścaya/Mādhava
leaves [1], 2, [3]: paper. –In Sanskrit. –Covers jvaranidāna only. In the same hand as d.730(7b), i.e. 17th century, with which it has been confused. –Devanāgarī script.
Shelved at d.730(7a). Library foliation: 121–22, 131.

Rugviniścaya/Mādhava. –AD 1850
leaves 3–147: paper.–In Sanskrit.–Copied by Nandadāsagujarāti. –Date of copying: 6 śuklapakṣa of Āṣāḍha, saṃ 1907.–Copied in Kāśī.–Two hands: leaves 1-45, and 46-end (larger). –Interlinear gloss to leaf 52r and from 100r to end. –Jaina style Devanāgarī script.
Shelved at d.714(1). Library foliation: 3–147.

Rugviniścaya/Miādhava
[With] *Ātaṅkadarpaṇa*/Vaidyavācaspati
leaves 53, 147–[1]83: paper. –In Sanskrit. –Formerly property of Ṭhākuradāsa. –Devanāgarī script. –Tripāṭha layout.
Shelved at c.307. Library foliation: 3–40.

Rugviniścaya/Mādhava
[With] *Ātaṅkadarpaṇa*/Vācaspati
leaves 1–4, [5, 6], 7, [8], 9–18, 23–24, [2?, 2?], 27, [2?], 26, 29, [3?], [1?], 31–34, [3?], 36–52, [5?], 53, 55, 56, [5?], 58–60, [6?], 64–66, [61, 6?], 67, 68, [??], 70, [??], 72, [73], 74, [??], 76–80, 83, 84, [??], 81, 89, [??], [9?], [9?], [8?], 89, [9?], 90, [9?, 8?, 9?, 9?], 99–123, [124]: paper. –The left part of every leaf except leaf 123 is torn, making collation hard. Each leaf must be checked against an edition to ascertain the correct sequence. –In Sanskrit. –Bibliography: on commentary see NCC 2.43a; Meulenbeld 1974.26f. –Devanāgarī script.
Shelved at d.731. Library foliation: 3–125.

Rugviniścaya/Mādhava
[With] Ātaṅkadarpaṇa/Vācaspati
233 leaves: paper. –In Sanskrit. –Bibliography: on commentary see NCC 2.43a; Meulenbeld 1974.26f. –Foliation: 1 leaf,
leaves 1–24, 27–40, 42–44, 56–97, 120–24, 127–48, 150–94, 198–214, 217–19, 222–75, [276]. –Jaina style Devanāgarī script.
Shelved at d.732. Library foliation: 3–235.

Rugviniścaya/Mādhava

[With] *Mādhavanidānasubodhinī*/Jñānameru

1 leaf, leaves 5, 10, 6 leaves, leaves 14–26: paper. –In Sanskrit and Bhāṣā–Jñānameru was a pupil of Mahimasundaragaṇi, pupil of Sādhukīrttyupādhyāya, of the Kharataragaccha.–Bibliography: Meulenbeld 1974. Jñānameru is not in NCC; see *ABC* 24, 1002 for a Gujarātī work by Jñānameru. –Leaf 160 tom.–Jaina Nāgarī script.
Shelved at d.714(2). Library foliation: 149–170.

Rugviniścayasamāsa/Mādhava

[With] *Hindī commentary*

leaves 87, 103–19, 189, 1920–202, [20]3, 204–34, [235]: paper. –In Sanskrit. –Leaves 205–219 are written on verso only; on recto of these leaves is a jyotiṣa work with tables etc. –Devanāgarī script. –Tripāṭha layout from leaf 196v.
Leaf 87v starts: purīṣakā mārga choṭā ho jayā vaḍekaṣṭase [. . .] / 52/tathā ca/śakṛnmūnmūtra samāyukte dhaute pāne śiśor bhavet /
Leaf 103r begins: [tear] nī ce ace gaḍahāme paḍakoṭe chā ho [. . .]/73/vātena gulphamā'śrisatamāhuvatikaṃṭakaṃ/
Leaf 234, mūla, ends:/58/ hi viṣanidānam/jvarātisārograhaṇī arśo [. . .]/1 /
Leaf 234, comm., ends: iti visanidānam atha rogasaṃkhyām āha/atha jvarātisāraspaṣṭaṃ
Leaf [235]r ends: iti śrīvaidyamādhavaviracito rugviniścaya samā samāpta ślokaḥ. 1766.
Shelved at c.305(6). Library foliation: 160–222.

Rugviniścayaṭippaṇī

leaves 1–98: machine made paper. –In Sanskrit. –Page, side and line references to another MS given throughout. –Devanāgarī script.
Shelved at d.714(3). Library foliation: 172–269.

Sādhyāsādhyaparīkṣā

leaves 1–6: paper.–In Sanskrit.–Complete.–Devanāgarī script.

Begins, leaf Iv: [...] śivaṃ hariṃ vidhātāraṃ tatpatnīṃ tatsutān gaṇān/natvā samastapratyūhaśāṃtaye maṃgalāya ca/1/annado jaladaścaiva āturasya cikitsakaḥ/ trayas te svargam āyāṃti vinā yajñena bhārata/2
Ends, leaf 6v: sādhyo rogī bhavati viyataṃ vaidyabhaiṣajyayogaḥ/10/ iti kā [text Ends].
Shelved at d.716(3). Library foliation: 75–80.

Sadvaidyakaustubha/Janārdana. –AD 1830

leaves 1–20: blue machine made paper. –In Sanskrit. –Copied by Rāmadīkṣitaśarman –Date of copying: 8 kṛṣṇapakṣa of saṃ 1887 (apparently not śaka, nor the year called Krodha). –Bibliography: NCC 7.151b. –Covers the first ratna only. –Devanāgarī script.
Shelved at d.742(5). Library foliation: 105–124.

Sannipātacandrikā. –AD 1860

leaves 1–16, [17]: paper. –In Sanskrit. –This seems to be the same work as the Sannipātakalikā from the Aśvinīkumārasaṃhitā. –Copied by Gopa. –Date of copying: Friday pūrṇimā śuklapkṣa of Caitra, saṃ 1917. –Left of MS torn. –Untutored Devanāgarī script. –Leaf 1r has a floral border.

Begins, leaf 1v: [...] atha saṃnipātacandrikā prā-[tear]roga'sta'śaritvanipuṇau visvapramodapriyau bhāktīpradvasukarau ghasevitapadau trai[tear] vyaṣṭāvidausphurtisvastividhāyan ausmitaruciā vaidyotitesā-mukhau
Ends, leaf [17]r: iti śrīsannipātacaṃdrikā samāptaṃ [. . .] cyaitre māśe, site pakṣe paurṇamāyāṃ śukravāsare gopasya hastena samāpto saṃnipātacandrīkā śrī saṃvat 1917 caitra śūkla 130 śūkravāre [. . .] 1234567891011/.

Shelved at d. 734(2). Library foliation: 40–56.

Sannipātakalikā

leaves 1–7, 9, 3 leaves: paper. –In Sanskrit. –Attributed to Aśvinīkumāra, i.e. from the Aśvinīkumārasaṃhitā. –Bibliography: Meulenbeld 1974.391, etc.–

Leaf 9 and the three following leaves are in different hands, but continuous.–Devanāgarī script.
Shelved at d.730(10). Library foliation: 158–168.

Sannipātakalikā. –AD 1727

leaves 1–12: paper. –In Sanskrit. –Formerly property of Jagannātha. –Copied by Vāsudeva of the Visanagarā jñāti.–Date of copying: 8 śuklapakṣa of Vaiśākha, saṃ 1784.–Copied in Kāśī. –Bibliography: On the scribe's jñāti see J.N. Bhattacharya, *Hindu castes and Tribes*, 1896, p. 76. –This MS shares verses near beginning and end with d.713(1), and is therefore probably the same as the work attributed to the Aśvinīkumārasaṃhitā.–Devanāgrī script.
Shelved at d.725(4). Library foliation: 88–99.

Sannipātakalikā. –AD 1886

leaves 1–10: paper. –In Sanskrit. –Called the 13th chapter of the Aśvinīkumārasaṃhitā. –Date of copying: saṃ 1943(?). –Bibliography: cf. CC 1.694; NCC 1.441; Meulenbeld 1974.391. –Complete in 104 verses. –Devanāgarī script.
Shelved at d.713(1). Library foliation: 3–12a.

Sannipātakalikā/Kaideva

leaves 2–13: paper. –In Sanskrit. –Bibliography: cf. NCC 5.42b. –Devanāgarī script. Leaf 12^{b}r starts: ḍalīsomā chinnā chinnodbhavāmṛtā/madhuparṇī chinnaruhā vayasthā cakralakṣaṇā/candrahātāmṛtalatā dhāra vatsādanīvarā/
Leaf 13v ends: yojayen mākṣikakṣaudre tayor anyadalāmataḥ/madhumaṃḍaḥ purāṇo titīkṣṇo rukṣo laghuanu/vivarjji [text ends, in a different hand:] kaideva –13.
Shelved at d.713(2). Library foliation: 12b–23.

Sannipātārṇava

[With] *Sannipātapadacandrikā*/Māṇikya

leaves: paper. –In Sanskrit. –The mūla and its relationship to the Aśvinīkumārasaṃhitā must be investigated. –The

author is the son of Padmanābha. –Bibliography: Meulenbeld 1974.391 etc. –Tripāṭha layout. –Complete. — Devanāgarī script.
Mūla begins leaf 1v: amla snigdhoṣṇa tīkṣṇaiḥ kaṭu madhura surātāpasevā kaṣāyaiḥ Vṛtti begins: [...] vatvā vaidyapatiṃ dṛṣṭvā sannipātārṇavavarṇaca/sanidānacikitsasya vyākhyāṇaṃ kriyate mayā/1/amleti
Ends, leaf 15v: sāṃdhiyugmaṃ ṭippaṇaṃ saṃnipātordhvair māṇikyena kṛtaṃ khalu/padmanābhātmajenaiṣā nāmataḥ padacandrikā/iti śrīsaṃnipātapadacaṇdrikāyāṃ saṃnipātārṇavaḥ samāptaḥ/
Shelved at c.305(5). Library foliation: 144–58.

Sārasamuccaya/Kalhaṇa
leaves [1], 2–5, [7], 9, 2 leaves, [13], 14: paper. –In Sanskrit. –The author is the son of Bilhaṇa.–Bibliography: CC 1.714a; NCC 3.263b. –On farriery.–Jaina style Devanāgarī script. –Some pṛṣṭhamātrā vowels.
Shelved at d.730(4). Library foliation: 45–55.

Sārasaṅgraha/Gaṇeśa Bhiṣak
leaves 1–11: paper. –In Sanskrit. –Marginal initials: sā. saṃ –Bibliography: cf. CC 1.143b, NCC 5.279a (Gaṇeśa Bhiṣak). –Devanāgarī script.
Shelved at d.724(1a). Library foliation: 3–13.

Sārasaṅgraha/Gaṇeśa Bhiṣak
leaves 2–11, 14: paper. –In Sanskrit. –Gaṇeśa is son of Hari Bhiṣak, son of Kṛṣṇa. Bibliography: NCC 5.279a; *ABC* 191(6).610. –The Śabdamālā by the same author (*ABC* 191(6).610) says that his father was lord of Dvārakā, and a member of the Śrīvatsa anvaya.–Devanāgarī script.
Shelved at d.724(1b). Libnrary foliastion: 14–24

Sārasaṅgraha/Gaṇeśa Bhiṣak
leaves [1], 2: paper. –In Sanskrit. –Bibliography: cf. d.724(1b). –Devanāgarī script.

Shelved at d.724(1d). Library foliation: 30–31.

[*Sārasaṅgraha*]/[Gaṇeśa Bhiṣak]
leaves 10–21: paper. –In Sanskrit. –Title assigned from similarity of verses.–Bibliography: ct. d.724(1b). –2 verses on leaf 10r = verses 54, 55 on d.724(1b), leaf 4r (libr. fol. 16r); another = verse 57 on d.724(1a), leaf 7v (libr. fol. 9v). –Devanāgarī script.
Shelved at d.724(1g). Library foliation: 45–56.

[*Sārasaṅgrahamūla*]
leaves 6, 7, 10, 11: paper. –In Sanskrit. –Title from marginal initials: sā. ra. mū. –Devanāgarī script.
Shelved at d.724(1k). Library foliation: 80–83.

[*Sārasaṅgrahaṭīkā*]
leaves 7–23: paper. –In Sanskrit. –Title from marginal initials: sā. ra. ṭī. –Devanāgarī script.
Shelved at d.724(1j). Library foliation: 63–79.

Śārṅgadharasaṃhitā/Śārṅgadhara
leaves [1], 4, 6–29, 38–93, 95–98,107–111, [112, 113]: paper. –In Sanskrit. –Date of copying: an old MS. –Jaina style Devanāgarī script.
Shelved at d.712. Library foliation: 3–95.

Śārṅgadharasaṃhitā/Śārṅgadhara
leaves 1, 4–108, 111: paper. –In Sanskrit. –Formerly property of Gaṇeśa Sudarśana. Devanāgarī script.
Shelved at d.718(2). Library foliation: 78–184.

Śārṅgadharasaṃhitā/Śārṅgadhara
leaves 1, [3], 4, 6–17, 1a–69: paper. –In Sanskrit. –Bibliography: ct. Meulenbeld 1974. 428f. –Devanāgarī script.
Shelved at d.718(1). Library foliation: 3–76.

Śārṅgadharasaṃhitā/Śārṅgadhara
leaves 1–103, 105–150: paper.–In Sanskrit. –Devanāgarī script.
Shelved at d.726(2). Library foliation: 22–151.

Śārṅgadharasaṃhitā/Śārṅgadhara
leaves 1–24, 24a–113, 121–139, kha, ga, gha: paper.–In Sanskrit. –Includes and index. –Devanāgarī script.
Shelved at d.728. Library foliation: 3–138.

Śārṅgadharasaṃhitā/Śārṅgadhara–AD 1638
leaves 1–135, [136], 1 end leaf: paper. –In Sanskrit. –Date of copying: Wednesday 11 śuklapaṣa of Phālguna, saṃ 1694. –Copied in Kaṭakagrāmāntara.–The MS seems to have been copied in Kaṭaka (Cuttak), in Utkala (Orissa), by a kāyashta who lived in Puri. –Devanāgarī script.
Shelved at d.719. Library foliation: 3–139.

Śārṅgadharasaṃhitā/Śārṅgadhara
[With] *Śārṅgadharadīpikā*/Āḍhamalla
leaves 6–33, 40, 41: paper.–In Sanskrit. –Devanāgarī script.
Shelved at c.305(1). Library foliation: 3–32.

Śirorogādhāya
leaves 1–9: paper. –In Sanskrit. –Formerly property of Gopālajī. –Complete. –Jaina style Devanāgarī scipt.
Begins: devadārunataṃ kuṣṭhaṃ naladaṃ viśvaleṣajam/ lepaḥ kāṃjikasaṃpṣṭas tailayuktaḥ śirorttinut /
Ends: kaṃpedāhārdite kuryād vātavyādhiṛto vidhiḥ/iti śirorogādhyayaḥ
Shelved at d.723(4). Library foliation: 26–34.

Strīgarbhaśūlacikitsā. –AD 1861
leaves 1–4: paper. –In Sanskrit. –Date of copying: saṃvat []18; probably 1918. –Complete. –Leaf 1r has 6 lines on pregnancy, month by month. –Devanāgarī script.
Begins, leaf 1v: [. . .] atha garbhiṇi lakṣaṇaṃ/niṣṭhīvikāṇau

ravaṃ maṃgasāhastaṃ praharṣo hṛdayaṃ vyathā ca /
Ends, leaf 4v: saivacalena saṃjuktāṃ joniśūlanivāraṇiṃ/iti strīgarbhaśūlacikitsā samāptaḥ/nidāne/samvat [. .] 18 ṭaṭsāla/
Shelved at d.742(3). Library foliation: 80–83.

Suśrutasaṃhitā/Suśruta
leaves 1–27, la–28a: paper. –In Sanskrit. –Cikitsā and Nidāna chapters only.–Devanāgarī script.
Shelved at c.310. Library foliation: 3–57.

Triśatī/Śārṅgadhara. –AD 1673
leaves 1–14(=15), 16–38, 1 leaf: paper. –In Sanskrit. –Also known as Vaidyavallabha. The author was the son of Vaikuṇṭhāśrama, a yativara, and was called Rāla. –Formerly property of Viśvanātha(?). –Date of copying: saṃ 1730. –Copied in Kāśī(?) –Bibliography: CC 1.613a, 643b; NCC 7.378a, 8.269a; cf. IO2713. –Complete. Devanāgarī script.
Shelved at d.727(3). Library foliation: 103–39.

Vaidyabhāskarodaya/Dhanvantari
leaves 1, 3–15: machine made paper. –In Sanskrit. –Bibliography: NCC 9.228b. –Watermark (see leaves 5, 6, 14): Smith & All-Nutt. –Devanāgarī script.
Shelved at d.713(8). Library foliation: 91–104.

Vaidyabhāskarodaya/Dhanvantari
leaves 1–25: paper.–In Sanskrit. –Bibliography: NCC 9.228b. –Complete in 15 paricchedas. The Jammu MS (Stein, p.190) has 22 paricchedas. –Devanāgarī script.
Shelved at d.735(3). Library foliation: 38–62.

Vaidyahitopadeśa/Śrīkaṇṭhaśambhu
leaf 1: paper. –In Sanskrit. –Bibliography: CC 1.613b; 2.146b, 227b. –Covers verses 1–6. –Bound with the Dravyaguṇaśataślokī of Trimalla Bhaṭṭa (q.v.). –Devanāgarī script.

Shelved at d.735(5). Library foliation: 103.

Vaidyajīvana/Lolimbarāja
leaves 1–35: paper. –In Sanskrit. –Copied by Jagannātha, an udīcya brāhmaṇa. –Date of copying: Sunday 8 śuklapakṣa of Āśvina, saṃ 189(?); the date on leaf 1r gives AD 1886/7. –Devanāgarī script.
Shelved at d.717(l). Library foliation: 3–37.

Vaidyajīvana/Lolimbarāja
leaves 1–19: paper. –In Sanskrit. –Copied by Sītarāma(?). –Devanāgarī script. Shelved at d.723(8). Library foliation: 82–100.

Vaidyajīvana/Lolimbarāja
leaves 1–20: paper. –In Sanskrit. –Devanāgarī script.
Shelved at d.730(8). Library foliation: 133–152.

Vaidyajīvana/Lolimbarāja. –AD 1655
leaves 3–10: paper. –In Sanskrit. –Copied by Nārāyaṇa's younger brother. –Date of copying: 4 (?) śuklapakṣa of Pauṣa, saṃ 1712. –Devanāgarī script.
Shelved at d.730(7). Library foliation: 123–30.

Vaidyajīvana/Lolimbarāja. –AD 1739
leaves 1–18: paper. –In Sanskrit. –Date of copying: Monday 9 kṛṣṇapakṣa of Mārgaśīrṣa, saṃ 1786. –Copied in Puruṣottamkṣetra –Puruṣottamkṣetra is probably Puri.–Devanāgarī script.
Shelved at e.140 (1). Library foliation: 3–20.

Vaidyajīvana/Lolimbarāja. –AD 1780
leaves 2 (= 1), 2–28: paper. –In Sanskrit. –Copied by Jayarāmabhaṭṭa, s.o. Govindabhaṭṭa. –Date of copying: Monday 5 kṛṣṇapakṣa of adhika Śrāvaṇa, śaka 1702. Devanāgarī script.
Shelved at d.717(2). Library foliation: 38–67.

Vaidyajīvana/Lolimbarāja. –AD 1794
leaves [1], 2–16: paper. –In Sanskrit. –Date of copying: Thursday 7 śuklapaṣa of Kārttika, saṃ 1851. –Devanāgarī script.
Shelved at d.736. Library foliation: 3–18.

Vaidyajīvana/Lolimbarāja
[With] *Dīpikā*/Rudrabhaṭṭa
leaves 1–47: paper. –In Sanskrit. –Tripāṭha layout. –Complete. –Devanāgarī script. Shelved at d.716(1). Library foliation: 3–49.

Vaidyajīvana/Lolimbarāja
[With] *Dīpika*/Rudrabhaṭṭa
leaves 1–12, 14–28, 28a–72: paper. –In Sanskrit. –See Gambier Parry's note about foliation on libr. fol. 267. –Devanāgarī script.
Shelved at d.726(5). Library foliation: 194-256.

Vaidyajīvana/Lolimbarāja
[With] *Dīpikā*/Rudrabhaṭṭa
leaves 1–69: paper. –In Sanskrit. –Copied by Jīvānanda. –Tripāṭha layout. –Complete. –Devanāgarī script.
Shelved at d.737. Library foliation: 3–71.

Vaidyajīvana/Lolimbarāja. –AD 1804
[With] *Dīpikā*/Rudrabhaṭṭa
leaves 1–34: paper. –In Sanskrit. –Formerly property of Durllabharāma, s.o. Lakṣmaṇa, p.o. Harikṛṣṇa. –Copied by Śaṅkara. –Date of copying: Saturday 2 kṛṣṇapakṣa of Kārttika, saṃ 1861. –Tripāṭha layout. –Complete. –Devanāgarī script.
Shelved at c.305(2). Library foliation: 34–68.

[*Vaidyaka work*]
leaves [4], 5, 6, 3, 6a: paper. –In Sanskrit. –No marginal initials. –May have d.724(1f) as an initial lead.–The leaves cover the following verses: [4] vv.37–53; 5 –vv.54–71; 6–

vv.72–91; 3 vv.15–36; 6a –vv.44–62. –The correct reading sequence is thus 3–6, with 6a belonging elsewhere. –Devanāgarī script.
Shelved at d.724(1c). Library foliation: 25–29.
[*Vaidyaka work*] 1 leaf, leaves 25, 26, [27], 28, [29], 30, 31, [32], 33–35: paper. –In Sanskrit. –Marginal initials: śru. sā.; may be related to the Sārasaṅgraha by Gaṇeśa Bhiṣak (q.v.). –Devanāgarī script.
Shelved at d.724(1e). Library foliation: 32–43.
[*Vaidyaka work*] leaf 2: paper. –In Sanskrit. –Marginal initials: ga. ni. –Covers verses 1–14, and is therefore probably part of d.724(1c). –Devanāgarī script.
Shelved at d.724(1f). Library foliation: 44.
[*Vaidyaka work*] leaf 18: paper. –In Sanskrit. –In same hand as d.724(1h), Padārthabodha. –Devanāgarī script.
Shelved at d.724(1i). Library foliation: 62.
[*Vaidyaka work*] 1 leaf: paper. –In Sanskrit. –Has verses 83–91 of a work on the philosophy of medicine and sātmya– Devanāgarī script.
Shelved at d. 724 (1l). Library foliation: 84.

Vaidyakasārasaṅgraha
leaves [1], 2–24: paper. –In Sanskrit. –Cf. MS d.727(6). –Marginal initials: vai. da. Complete. The opening verses of this work are the same as opening verses 14 and 15 of Harṣakīrti's Yogacintāmaṇi (see p. 3 of 1909 ed.). –Devanāgarī script.
Shelved at d.713(5). Library foliation: 48–72.

[*Vaidyakasārasaṅgraha*]. –AD 1787
leaves 1–24: paper. –In Sanskrit. –Title in colophon and *likhyate* phrase: Yogasaṅgraha. –Title assigned from similarity to MS d.713(5). –Date of copying: śuklapakṣa of Rādha (Vaiśākha) saṃ 1844, śaka 1709. –Complete. Begins as Harṣakīrti's Yogacintāmaṇi, verses 14ff. May be a version of this work.–Devanāgarī script.
Shelved at d.727(6). Library foliation: 187–10.

Vaidyāmṛta/Moreśvarabhaṭṭa
leaves 1–4: paper. –In Sanskrit. –Covers up to verse 50. – Devanāgarī script.
Shelved at d.723(8b). Library foliation: 101–104.

Vaidyāmṛta/Moreśvarabhaṭṭa. –*ad* 1819
leaves 1–12, [13], 14–19: paper. –In Sanskrit. –Copied by Lakṣmaṣa –Date of copying: in the kṛṣṇapakṣa of Jyeṣṭha, saṃ. 1876. –Copied in Kāśīsamīpe. –Moreśvara's father Māṇikya lived at Mohaṃmadānagara (Kalpī?). –Leaf 1r has 3 lines on aśvagandha etc. Devanagarī script.
Shelved at d.735(8). Library foliation: 172–190.

Vaidyāmṛta/Moreśvarabhaṭṭa. –*ad* 1834
leaves 1, 3–24: paper. –In Sanskrit. –Copied by Premalāla. – Date of copying: Monday 2 kṛṣṇapakṣa of Phālguna, saṃ 1890. –Copied in Viruṭa(?). –Complete. –Devanāgarī script.
Shelved at d.725(2). Library foliation: 54–77.

Vaidyāmṛta/Moreśvarabhaṭṭa. –AD 1838
leaves 1–15: paper. –In Sanskrit. –Composed in śaka 1603, called Durmati, i.e. 1681. –Date of copying: saṃ. 1895. – Devanāgarī script.
Shelved at d.727(5). Library foliation: 171–185.

Vaidyasāramañjarī
leaves 1–60 paper. –I Sanskrit and Bhāṣā. –Title from note on leaf 1r. –Devanāgarī script.
Leaf 1r, in 3 columns, has: vaidyasāramañjarī
Begins, leaf 1v: [...] karasyaṃgulamūleyām akathyate nāḍī karāṃgule spṛṣṭe nāḍī dākṣine yunu nāḍī dṛśyate
Leaf 2v has: 18 nāḍījñānaṃ atha nāḍījñānaṭikā
Leaf 8v has: atha mutraparikṣyā tailaṃ kṣipet/
Leaf 10v has: 49 iti laghvīparīkṣajñānasmāptaṃ atha kālajñāna caitanyaṃ sakalaṃ yasyaṃ
Leaf 12v has: śrīvaidyama/norathanāma nāḍīparīkṣā vātapittaśubhanidānasya 6

sādhyāsādhyalakṣaṇamūtraparikṣāparibhāṣā saṃraptatakālacakra prathamam udesa/
atha muṃḍikalpa /; The text lapses more and more into bhāṣā, giving mainly recipes.
Shelved at e.139(1). Library foliation: 3–62

Vaidyasārasaṅgraha
leaves 1–14: paper. –In Sanskrit and Hindī. –Devanāgarī script.
Begins, leaf 1v: [. . .] atha vaidyasaṃgrahaḥ/ lauhatāmrarāgatīnī śodhanakā ekair iṣi hai. tailatakragomutramahasaptavāra punaḥ punaḥ/
Leaf 163v has: iti śrīmādhavanidānavāgbhaṭaca[ra]kaśuśruṣe māyā viracita kaiyaṭasārasaṃgrahaḥ samāptaḥ śubham [followed by 6 lines in Hindī].
Shelved at d.716(6). Library foliation: 150–63.

Vaidyasarvasvasaṅgraha/Rāmeśvara
leaves 1–38: paper. –In Sanskrit. –Marginal initials: sā. sa. or vai saṃ. –Mainly alchemical, with many quotations. –Devanāgarī script.
Leaf 1r has: [tear] sārasaṃgrahagraṃthaprāraṃbhaḥ /
Leaf 1v starts: [. . .] praṇamya śaṃbhoś caraṇāraviṃdaṃ rāmeśvareṇātha guropadāvuṃ/pramathya vaidyārṇavam eṣa buddhyā viracyate vaidyahitāya saṃgrahaḥ/
Leaf 23r has: iti śrimadrāmeśvarokte smin vaidya sarvasva saṃgrahe /; Text breaks off on leaf 38v.
Shelved at d.735(6). Library foliation: 121–58.

Vaidyavallabha/Hastiruci
leaves 1–18: paper. –In Sanskrit. –Complete in 49 verses. –Devanāgarī script.
Shelved at d.726(1). Library foliation: 3–20.

Vaidyavallabha/Hastiruci
leaves 1–27: paper. –In Sanskrit. –Complete in 54 verses. –Devanāgarī script.

Shelved at d.727(1). Library foliation: 3–29.

Vaidyavallabha/Hastiruci. –AD 1779
leaves 2–9: paper. –In Sanskrit. –Copied by Stambakeśvara-bhaṭṭa. –Date of copying: Friday(?) 5 śuklapakṣa of Māgha, saṃ 1835. –Covers verses 24–211. –Devanāgarī script.
Shelved at d.725(3). Library foliation: 79–86.

Vaidyavallabha/Hastiruci. –AD 1809
24 leaves: paper. –In Sanskrit and Bhāṣā. –With interlinear glosses in red ink, in Bhāṣā. –Copied by Dulabharāma, a nāgara brāhmaṇa.—Date of copying: Sunday 8 śuklapkṣa of Bhādrapada, saṃ 1866. –Devanāgarī script.
Shelved at d.723(5). Library foliation: 36–59.

Vaidyavilāsa/Gopāladāsa
leaves 119, 125–29, 148, 164–66, 17[1], 1 leaf (libr. fol.14), leaves 229, 231–35, 238–46, 248–49, 251–69, 278, 283: paper. –In Sanskrit. –Gopāla was a kāyastha, and son of Balabhadra. –Bibliography: NCC 6.142a (only one other MS of this work noted: Bikaner 1428, dated 1669). –Devanāgarī script.
Shelved at d.725(1). Library foliation: 3–52.

Vaidyavinoda/Śaṅkarabhaṭṭa
98 leaves: paper. –In Sanskrit. –Bibliography: cf. CC 1.613a etc. –Badly worm eaten. –Foliation as follows:
leaves 2–25, [26], 27–37, [38], 39–53, [55], 56–64, [65], 66–87, 89(no lacuna) 101.–Devanāgarī script.
Shelved at d.722. Library foliation: 3–100.

Vijñānānandakarī/Prayāgadatta
leaves 1–50: paper. –In Sanskrit. –Gives pratīkas only from the mūla, Lolimbarāja's Vaidyajīvana.–Formerly property of Mālavīya Raghunātha. –Copied by Rāmanātha.–Bibliography: CC 1.611a, 2.146a. –Leaves 1–3r have an introductory ākhyāyikā on the history of the commentator's family; first pratīka on leaf 3v, line 2. –Devanāgarī script.
Shelved at c. 309. Library foliation: 3–52.

Yogacintāmaṇi / Harṣakīrti
leaves 1–15: paper. –In Sanskrit and Bhāṣā.–Published edition(s) of work: Kalyāṇa 1909. –Covers adhyāya 4 of 1909 ed. Copied by the same scribe as d.724(3) etc. –With interlinear gloss in Bhāṣā –Devanāgarī script.
Shelved at d.724(2). Library foliation: 86–100.

Yogacintāmaṇi/Harṣakīrti
leaves 1-13: paper. –In Sanskrit and Bhāṣā. –Published edition(s) of work: Kalyāṇa 1909. –Covers adhyāya 6 of the 1909 ed. The MS was copied by the same scribe as d.724(3) etc. āWith interlinear gloss in Bhāṣā –Devanāgarī script.
Shelved at d.724(4). Library foliation: 127–139.

Yogacintāmaṇi/Harṣakīrti
leaves 1–4, 7, 8: paper. –In Sanskrit and Bhāṣā. –Published edition(s) of work: Kalyāṇa 1909. –Covers adhyāya 5 of 1909 ed. Copied by the same scribe as d.724(3) etc. –With interlinear gloss in Bhāṣā. –Devanāgarī script.
Shelved at d.724(6). Library foliation: 164–69.

Yogacintāmaṇi/Harṣakīrti
leaves 1–24: paper. –In Sanskrit and Bhāṣā. Copied by Bālakṛṣṇa Pāṭhaka. –Published edition(s) of work: Kalyāṇa 1909. –Covers adhyāya 3 of 1909 ed. Bālakṛṣṇa also copied d.724(3). –With interlinear gloss in Bhāṣā. –Devanāgarī script.
Shelved at d.724(7). Library foliation: 171–94.

Yogacintāmaṇi/Harṣakīrti
leaves 1–33: paper. –In Sanskrit and Bhāṣā. –Published edition(s) of work: Kalyāṇa 1909. –Begins as 1909 ed., verse 1. –With interlinear gloss in Bhāṣā. –Jaina Nāgarī script.
Shelved at d.727(8). Library foliation: 220–52.

Yogacintāmaṇi/Harṣakīrti
leaves 2–19, 22–44, 46–56, 56a–62: paper. –In Sanskrit. –Called just Vaidyasāroddhāra in chapter colophons. –Author

was a member of the Nāgapurīyatapāgaccha. –Published edition(s) of work: Bombay 1909. –Bibliography: CC 1.613b, 763b, 2.146a, 3.102b (sub Yogacintāmaṇi); cf. Jolly 1977.4. –The opening verse of this MS is chapter 1, verse 33 (p. 27) of the 1909 edition. –Devanāgarī script.
Shelved at e.138. Library foliation: 3–61.

Yogacintāmṇi/Harṣakīrti –AD 1861
leaves 1–24: paper. –In Sanskrit and Bhāṣā.–Copied by Bālakṛṣṇapādaka. –Date of copying: 15 śuklapakṣa of Mārgaśīrṣa, saṃ 1918. –Published edition(s) of work: Kalyāṇa 1909. –Adhyāya 2 of 1909 ed. The same scribe copied MSS d.724(2), (4), (5), (6), and (7). –With interlinear gloss in Bhāṣā. –Devanāgarī script.
Shelved at d.724(3). Library foliation: 102–25.

Yogacintāmaṇi/Harṣakīrti –AD 1861
leaves 1–22: paper. –In Sanskrit and Bhāṣā. –Date of copying: saṃ 1918. –Covers adhyāya 1 of the 1909 ed. Copied by the same scribe as d.724(3). –With interlinear gloss in Bhāṣā. –Devanāgarī script.
Shelved at d.724(5). Library foliation: 141–62.

Yogacintānmaṇi/Harṣakīrti
[With] *Ṭīkā*
leaves 1–17: paper. –In Sanskrit and Bhāṣā.–Marginal initials: sārasaṃgra; yogasāra. –The Ṭīkā is in Bhāṣā. –Published edition(s) of work: Kalyāṇa 1909. –Begins as 1909 ed., verse 1 – Devanāgarī script.
Shelved at d.717(4). Library foliation: 110–26.

Yogakalpadruma
[With] *Ṭīkā*
leaves 1–7: paper. –In Sanskrit. –Bibliography: The work listed under this title in CC 1.477a is on Yogaśāstra. –Covers verses 1–79. The Ṭīkā follows each verse. –Covers verses 1–79. –Devanāgarī: script.

Begins, leaf 1r: [. . .] praṇamyātibhaktyā sahasrārasaṃsthānagurūn śaṃbhurūpān dayālūn mayoktaḥ/ayaṃ yogakalpadrumo bhaktibhājān phalaty eva gurvājñayā nātra śaṃka/1/śvetārkamūlaṃ
Leaf 7v ends: yāvad eṣa paritiṣthate gṛhe tā [tear, text breaks off].
Shelved at d.727(7). Library foliation: 212–218.

Yogartnamālāvivṛti/Guṇākara

leaves 1, 5–32: paper. –In Sanskrit. –Gives pratīkas only from Nāgārjuna's mūla. Guṇākara's name from MS Oxf. Walker 206g (no. 764).–Bibliography: CC 1.478a, 2.111a, 3.102b; extracts as Oxford MS Walker 206g (Aufrecht cat.no.764). –Covers verses 1, 14–132. –Jaina style Devanāgarī script.
Begins, leaf 1v: [. . .] i gurucaraṇakamalam amalaṃ praṇamya nāgājjunapraṇītāyāḥ /vivṛttiṃ sukhāvavuddhau vakṣye haṃ yogaratnamālāyā /1/iha ṇastrastrāraṃbhe ācāryanāgājjunapādaśiṣṭasamayapālanārthaṃ śāstraspodeyatāvadarśayituṃ gurupādanatiṃ kurvvaṃta prathamāmārthāmāhuḥ/ vimaleti/ vimalā cāsau matiśvasauvakiraṇanikarod āptir yujas tena prabhinnāḥ /pratibodhitāḥ
Leaf 32v ends:/[1]32/ atha jalasya takrīkaraṇaṃ / pratyagreti/pratyayo navo yo[text breaks off].
Shelved at d.742(7). Library foliation: 135–163.

Yogaśata/Amitaprabhā– AD 1708

leaves [1], 2–5, [6]: paper. –In Sanskrit. –Copied by Apadeva of Devavāṭapura. –Date of copying: Sunday 10 śuklapakṣa of Pauṣa, saṃ 1765. –Copied in Kāśī. –Bibliography: CC 1.479a; NCC 1.344b (only 2 other MSS). These call Amitaprabha's work a comm. on Yogaśata.–Devanāgarī script.
Begins, leaf lr: [... tear]dhāsnaś cikitsitā dvipra [tearasya dūraṃ/ vidagdhavaidyapratipūjitasya kariṣyate yogaśatasya badha tear]/parī[tear] nāmayalakṣaṇāni ciki[tear] tajñena cikitsakena/
Leaf [6]v has:/111 /iti amitaprabha viracitaṃ yogaśataṃ

saṃpūrṇaṃ saṃvat 1765 pauṣa śuddha daśamyāṃ ravau devavāṭa puravāsināpadevena kāśyāṃ idaṃ likhitaṃ svārthaṃ parārthaṃ ca [followed by 5 verses]
Shelved at d.716(8) Library foliation : 198-203

Yogaśataka. –AD 1527

leaves [5, 6], 7–14: paper. –In Sanskrit. –Does not mention Nāgārjuna/Vararuci. –Formerly property of Vaidya. –Copied by Rāla. –Date of copying: Wednesday 1 Jyeṣṭha, saṃ 1580 (irregular), śaka 1449. –Published edition(s) of work: Pondichéry 1979.–Covers verses 35–100. The last verse, 100, follows the variant readings of Filliozat's 1979 ed. of verse 100. –Devanāgarī script.

Ends, leaf 14r-14v: saptakāni śamāṃnvitavyādhim udāharaṃti/iti śrīyogaśataṃ saṃpūrṇṇaṃ/saṃvat 1580 varṣe śāke 1449 pravarttamāne uttarāyane/graṣmānte mihanmgalyaprade/yeṣṭamāse/śuklapakṣe/1 pratipattithau budhavāsare rālanāṃnā likhitaṃ/vaidyanāmna-paṭhanārthaṃ/śrīguruprasādāt/[. . .].
Shelved at d.723(7). Library foliation: 71–80.

Yogaśataka, vṛddha. –AD 1763

leaves 1–32, [33]: paper. –In Sanskrit. –This is a long version of the text. –Author's name (Nāgārjuna/Vararuci?) not given. –Formerly property of Lakṣmīrāma vaidya.–Copied by Devaśaṅkara, s.o. Vyāsajaganadeva. –Date of copying: Friday 14/15 kṛṣṇapakṣa of Āṣāḍha, saṃ 1820, śaka 1685. –Copied in Vairāṭapura. –Complete in 363 verses. –Devanāgarī script.
Begins, leaf 1v: [...] kṛtsnasya taṃtrasya gṛhītadhāmnāś cikitsitād viprasṛtasya dūraṃ/vidagdha vaidya pratipūjitasya kariśyate yogaśatasya baṃdhaḥ/1 /
Ends, leaf [33]r-[33]v: guṭikā vegavati nāmni sarvātisāra nāśanī/[3]63/ ity āyurda śāstre vṛddha yoga śataṃ samāptaṃ/saṃvat 1820/nārṣe śāke 1685/ pra./āṣāḍhamāsa kṛṣṇapakṣe caturthī anaṃtara paṃcamyāṃ bhṛgu vāsanvitāyāṃ saṃpūrṇaṃ likhito yaṃ [33v] vairāṭa pura

nivāsitaṃ vyāsa jagana deva sūta deva śaṃkara likhit o yaṃ graṃthaṃ paṭhanārthaṃ vaidya lakṣmī rāna/ [. . .] yoga śta vṛddha saṃpūrṇaṃ/.
Shelved at c. 305 (4). Library foliation: 110–42

Yogaśataka, vṛddha
[With] *Ṭīkā*
leaves 1–20, 22–29 : paper, –In Sanskrit.–Does not mention Nāgārjuna/Vararuci.–Published edition(s) of work: cf. Pondichéry 1979 –Covers verses 1–222, 239–323–Devanāgarī script.
Begins, leaf 1v: [. . .] dhanvaṃtaraye haraye tamo rogān ekapayūtha haraye/dadhate kalaśaṃ dadate mṛtapūrṇṇaṃ jīvanaṃ jaḍatāṃ/kṛtsnasya taṃtrasya gṛhītadhāmnāś Leaf 29v ends:/ [3]23/ guṇāṃdhikaṃ yogaśataṃ nibadhya prāptaṃ mayā puṇyam anuttamaṃ yat nānā prakārāmāya [text breaks off]
Shelved at d. 727 (4). Library foliation: 142–69/

Yogasudhānidhi/ Vandimiśra
leaves 19–40, 42–51: paper : ill. —In Sanskrit. —Marginal initials: yosu. (to leaf 42); śārṅg (to 47); yo. su. (to 51).–The author was the son of Jagadīśa–Bibliography : CC Shelved at d. 716(7). Library foliation: 165–96.

Yogasudhānidhi / Vandimiśra
leaves [1], 311., leaves 5–11, 1.
leaves 3–9, 21, 11: paper–In Sanskrit. –foliation is confused and obscured by bad repairs.–Jaina Nāgarī script.
Shelved at d. 725(5a). Library foliation: 101–127.

*Yogasudhānidhi/*Vandimiśra
leaves 10–13 : paper. –In Sanskrit. –Also called Yogoktyupadeśa. –Devanāgarī script.
Shelved at d.725(5b). Library foliation: 128–3

[*Yogataraṅgiṇī*] [Trimalla Bhaṭṭa]
[With] *Ṭīkā*

Leaves 1–36: paper. –In Sanskrit.–Title from IO 2505–2708; –The outer cover has the title Yogaśataka.–marginal initials throughout: yo. –Copied by Gaṇeśabhaṭṭa Kelakara (probably scribe of the exemplar).–Bibliography: cf. IO 2705–2708.–A work consiting chiefly of parts of other works. Title and author only tentatively assigned. –There are sections of the Yogaśataka (with a ṭīkā;), and of the Cikitsāsāra by Gopāladāsa–Devanāgarī script.

Leaf 1r has; Yogaśataka saṭī vaidyakauśala/ vaidika / 40
Begins, leaf 1v: [. . .] samāṣaṣṭir dvighnīmanujakarīṇāṃ pa a ca niśāhahyānāṃ dvātriṃśat kharakarabhayoḥ pañca ca kṛtiḥ
Ṭīkā begins, leaf 3r: / 12 ṭīkā triphalā/ veṇuvaṃśapatra/
Leaf 12v has: iti kāyacikitsā samāptā /
Leaf 17r has: iti śālakyacikitsā samāptā /
Leaf 20v has: iti viṣacikitsā /
Leaf 23r has: iti vālacikitsā /
Leaf 25v has: iti virecanam uktaṃ/
Leaf 26v has: iti nasyavidhiḥ/
Leaf 26v has: nānāprakāre mayanīḍabhūtaṃ kṛtsaṃ jayaṃte na bhavetv arogaṃ/ 135 / iti yogaśataṃ saṭippaṇaṃ samāptaṃ/ śubhaṃ bhavatu/ lekhana gaṇeśabhaṭa kelakara/ paraṃ paropakārārtha [. . .] vaidyāṅāṃ'ya [leaf 27r] śadāyakaṃ/1/
cikitsāsāranāmāyaṃ graṃthaṃ paramadurlabhaḥ/ śrīgopāladāsena kriyate paṇḍitaḥ priyaṃ/ 2/ atha nāḍīparīkṣā/ vāte vakrād [. . .]
Leaf 27r has: iti anuvāsanakriyā/ evaṃ paṃcakarmāṇi samāsāni/
Leaf 28r has: atha mūtraparīkṣā
Leaf 28v has: atha kālajñānaṃ/
Leaf 29r has: atha ruturutuprakopa/
Leaf 30r has: iti takradadhiguṇāḥ/
Leaf 30v has: iti navanītaguṇā/ [. . .] iti ghṛtavargaḥ/ [. . .] iti madhuguṇāḥ/
Leaf 31r has: iti guḍukhaṇḍasarkarāguṇāḥ/ [. . .] iti tilatailaṃ

[. . .] iti sārṣapatailaṃ/
Leaf 31v has: iti eraṇḍatailaṃ/
Leaf 32v has: iti pathyavargaḥ/
Leaf 32v has: iti jalavargaḥ [. . .] iti kṣīravargaḥ/
Leaf 33v has : iti tailavargaḥ [. . .] iti mudhuguṇāḥ/ [. . .] atha recanaṃ
Leaf 35v has : iti cikitsāsāre vaidyakauśalyaṃ / atha rasopara'sa'śodhanamāraṇādhikāraḥ/
Leaf 36 v ends: /1/ iti nāgamāraṇavagaḥ/ sārkapayastālalepaśuṣkapaṭas tribhiḥ.
Shelved at d. 734 (1). Library foliation : 3–38

Yogoktilīlāvatī/Sundaradeva.–AD 1833
leaves 29–35, [36], 37, 38: paper. –In Sanskrit. –Copied by Rāmaprasāda (or copied from his MS). –Date of copying: Sunday in the kṛṣṇapakṣa of Jyeṣṭha, śaka 1755.–Bibliography: NCC 6.198b. –Devanāgarī script.
Shelved at d.725(5d). Library foliation: 140–49.

Yogoktyupadeśāmṛta/Sundaradeva
leaves 30–37: paper. –In Sanskrit. –Probably the same as the Yogoktilīlāvatī. –The author was the son of Govindadeva. –Bibliography: NCC 6.198b. Other medical works of Sundaradeva are known, but not the present one. –Devanāgarī script.
Shelved at d.725(5c), Library foliation: 132–39.

Ayurvedic manuscripts in the Cambridge University Library

Aśvāyurveda/Jayadatta. –AD 1364
leaves 1–95, 1 leaf: palm leaf. –In Sanskrit. –Date of copying: Thursday 11 kṛṣṇapakṣa of Māgha, [Nepāla] samvat 484. –With wooden end boards. –With 1 extra leaf having 6.5 verses of Bhujmoli script, plus jottings with a later date. –Bhujmoli script. –With letter numerals.
Begins, leaf 1v: namaḥ sarvvajñāya/praṇamya śaṅkarṃ

bhaktyā śaṅkaraṃ sarvadehinaṃ śivāya jagatojataṃ śivaṅkāpi viśeṣataḥ/ sū[kṣā?] vavodhaśavdārthaṃ śucchavistaravarjitaṃ/ lakṣaṇaṃ vājidehasthaṃ saṃkṣepena yathākramam/ cikitsārthaṃ samāsena siddhauṣadhisamanvitaṃ/ maniproktāni śāstrāṇi samyagālākṛvājināḥ/ śrīmadvijayadattasya putraṇā kriyate dhunā/ śrīmatā jayadattena śabhānāṃ hitam i[]tā/
Leaf 95r ends : tenātra nāvihitāyakal [] ābhiśaṅkayā/ rasāyanakalpādhyāyaḥ/ samātā cedam aśvāyurvedaśāstraṃ kṛti iya [ṃ] mahāśāntaś [r] ījayadattasya/ samvat 484 māghakṛṣṇa [tear] yo 11 dasyāṃ śravaṇanakṣatre bṛhaspativāsare likhitam idaṃ pustakaṃ/
Shelved at Add 2832.

Carakasaṃhitā/Caraka
leaves 1–35, 37–46: paper. –In Sanskrit. –Jaina style Devanāgarī script.
Begins, leaf 1v: [. . .] asyāgre cikitsāsthānam asti tat pādau rasāyanaṃ taṃtram asti/athāto'bhayāmalakīyaṃ rasāyanapādaṃ vyākhyā'syā'maḥ /iti ha smāhur ātreyādayo maharṣayaḥ./
Leaf 44r has: agniveśakṛte taṃtre carakapratisaṃskṛte cikitsāsthāne caturtho dhyāya samāptaḥ 4// athāto gulmacikitsitaṃ vyākhyāsyāmaḥ
Ends, leaf 46v: yogān gulmanivarhaṇaṃ/tryūṣaṇaṃ triphalādhānyaṃ/bi [text breaks off].
Shelved at Add 2534.

Nyāyacandrikāpañjikā/ Gayadāsa
leaves 2, 1 leaf, leaves 15–78: paper. –In Sanskrit. –Commentary on the Suśrutasaṃhitā. –Bibliography: Meulenbeld 1974. 398–99; NCC 5.312a, 10.317a.—Published description: ZDMG 58(1904); JRAS (1906). –Jaina Nāgarī script.
Begins, leaf 2r: bhautikaṃ kṛtaṃ prāṇikāyaṃ tasyedaṃ hetu svalakṣaṇa kāryovaṃtayāravyānam iti/ hetutvādibhir

viśoṣair ga [tear]
Leaf 25r has: sauśrute śalyatamtro nyāyacaṃdrikāyāṃ śukraśonitaśuddiṃ śārīraṃ dvitīyo dhyāyaḥ /2/
Leaf 33r has the end of adhyāya 3;
Leaf 45v has the end of garbhavyākaraṇaṃ;
Leaf 56r has the end of pratyekamarmmavirdeśādhyāyaḥ;
Leaf 59v has: iti nyāyacaṃdrikāyāṃ pañjikāyāṃ śārīrasthāne śiravarṇavibhaktiśārīraṃ dhyāyaḥ
Leaf 66r has: iti [. . .] śirāvyādhavidhiśārīraṃ
Leaf 71 v has: iti [. . .] dhamanīvyākaraṇaṃ nāmaśārīraṃ dhyāyaḥ
Ends, leaf 78v: yad āha/atrāpi nīlavatpratīkāra iti/kālātīte [. . .]/tatrāpi salyī bhavan [text breaks off].
Shelved at Add 2491.

Rājamārttāṇḍa
leaves 6–51: paper. –In Sanskrit. –This may be the work of Bhojadeva also known as Yogasārasaṅgraha. –Bibliography: cf. CC 1.502a, 2.220b for a work of this name on medicine by Bhojadeva (extracts insufficient for identification.). –Covers verses 26–425. –Devanāgarī: script.
Leaf 6r has:/26/ śilākusumasauvīraniśāśyāmānvitaiḥ samaiḥ/
Leaf 7r has:/35/iti śrīrājamārttaṃḍe śirorogacikitsā samāptāḥ/
Leaf 12r has: iti netrarogacikitsā
Leaf 16r has: iti mukharogacikitsā
Leaf 17v has: iti dramukharogacikitsā
Leaf 18v has: iti snanakaṇādivṛddhyadhikāraḥ [. . .]
Leaf 53r has:/398/iti rasāyanādhikāraḥ
Leaf 55v has: /415/ iti gomahiṣīṇāṃ adhikāraḥ
Leaf 56v has:/425/tato marut śonitabheṣajāni staṃbhasya corvoḥ śamanaḥ prakaraḥ.
Shelved at Add 2480.

Rasarāja/Matirāma.–AD 1745
1–17: paper. –In Hindī–Copied by Rūparāma, s.o. Someśvara of the Motālā jñāti. –Date of copying: 11

śuklapakṣa of Pauṣa, saṃ. 1802.–Complete. –Devanāgarī script.
Leaf 1r has 3 lines in Hindī:
Begins, leaf 1v: [...] hota nā
Ends, leaf 17r: iti śrī: ciṃtāmani carana kamala caṃcarīka matirāma viracito rasarājaḥ samāptim agamat/saṃvat satrahasaibaraṣūbīte ikunāsīti/pūsāṃ 'sita ekādasī pothī liṣī surīti/saṃvat 1802 varṣe pauṣamāse site pakṣe motālā jñātīya someśvarātmajena rūparāmeṇa likhito yaṃ graṃthaḥ/
Shelved at Add 2503.

[*Rasaśāstra* text]
171 leaves: palm leaf. –In Sanskrit. –The text has the word 'pīṭhikā, frequently. Foliation very confused, and no chapter or other colophons. –Nepalese script.
Begins, leaf 2r: ṣu mā[. . .]inaśanvavṛkteṃna jarati'ītagrāsena dive dive vatukam iti /
Ends, leaf [142]r: meṭṭā śṛṅgīmṛtapi [. . .] vahalapū [. . .] ena a[u] tohānāḥ pīṭhikāstamtana uvatīti /.
Shelved at Add 1652

Rasendracūḍāmaṇi /Somadeva
leaves 1–3: paper. –In Sanskrit. –Covers the divyauṣadhi-lakṣaṇa adhyāya only (verses 1–69). –Devanāgarī: script.
Begins, leaf 1r: [...] maṃthānamairavamahāgamasaṃpradiṣṭā
Ends, leaf 3v: iti śrī somadeva viracite raseṃdra cūḍāmaṇau divyau'ṣa'dhī: lakṣaṇādhyāyaḥ samāptaḥ oṃ tat sat hariḥ.
Shelved at Or 99.

Śālihotra/Nakula. –AD 1777
leaves 1–3, 5–37, 39: paper. –In Sanskrit. –Formerly property of Rāmapratāpa.–Copied by Kṣemavijayagaṇi –Date of copying: Wednesday 8 śuklapakṣa of Śrāvaṇa, saṃ 1833. –Covers the complete 14 adhyāyas, plus an extra 18 lines. –With one additional leaf, numbered 2, having 21 lines, called Aśvalakṣaṇaparīkṣā–Jaina style Devanāgarī script. Begins, leaf

1v: paṃ rāmapratāpena samarpitam idam// kamaladalabikāsaiḥ sarbadevādhidevaḥ stribuvanajanacakṣujyotiṣāṃ tāḥ mokṣabhājāṃ ca mārgyaṃti maraḥ harati duritaṃ voḥ bhāskaro nekabhānuḥ 1 śrādṛṣṭvā samyak nakulaḥ śāstraṃ kṛtsnaṃ himālo trīṃ brūte śāstraṃ anamtam ca śāstraṃ kṛtvā samāsaneḥ. 2
Leaf 3r has: iti śrīnakulabiraycate śālihotre prathamo dhyāyaḥ// 1//
Ends, leaf 39r: iti śrīnakulakṛte asūcikasthite aśvaśālāṃ vidhi samāptaḥ saṃvat 1833 varṣe śrāvaṇasudi 8 aṣṭamī budhavāsare liṣitaṃ paṃ/kṣimāvijayagaṇināṃ//
Shelved at Add 2841.

Śārṅgadharasaṃhitā/Śārṅgadhara. –AD 1611
leaves 1–37, 40–94: paper. –In Sanskrit. –Formerly property of Vyāsamahādeva, s.o. Vyāsajanārdana.–Copied by Harirāma of the Pañcabhrātā family. –Date of copying: 2 śuklapakṣa of Vaiśākha, saṃ 1668. –Leaf 25 torn in half. –Leaves 31, 62 are śuddhipattras. First khaṇḍa ends on leaf 19r (end of adhyāya 7). –Jaina Nāgarī script.
Begins, leaf 1v: [...] śriyaṃ sadadyād
Ends, leaf 94v: iti dāmodarasūno śārṅgadharasya viracitāyāṃ saṃhitāyāṃ cikitsā rasa cūrṇa guṭikā avaleha vasti nirūhana netra cikitsā prasādana karmma vidhir adyāyaḥ/śubham astu/saṃvat 1668 samaye vaiśāṣasudi 2 subhadine likhyapitaṃ śrīśrī vyāsa janārddanātmaja śrī vyāsamaha devena likhitaṃ kāyastha harirāma pañca bhrātā śrī vāstavyena/[. . .].
Shelved at Add 2489.

Suśrutasaṃhitā/Suśruta
[With] *Nibandhasaṅgraha*/Dalhaṇa
leaves 1–38, 41–347, [48], 49–163: large paper. –In Sanskrit. –Bibliography: Meulenbeld 1974. 408–409. –Nepalese script.
Begins, leaf 1v: [...] śārīrānaṃtaraṃ cikitsāsthānam ārabhyate/athāto dvivraṇīyacikitsitaṃ vyākhyāsyāmaḥ
Ends, leaf 163r: doṣaghnam iti yena doṣeṇa sukhegega āracca/iti cikitsite nivaṃdhasaṃgrahe catvāriṃśo dhyāya/

nivaṃdhanavahud-hāvīkṣabhiṣak śrī ḍallanāvidhaḥ cikitsāsthānaṃ samāptaṃ/ subham bhavatu/ graṃthasaṃkhyā 1272/ cikitsāsthānam akarot suvodhaṃ bharatātmahaḥ/.
Shelved at Add 1410

Triśati/Śārṅgadhara. –AD 1770
leaves 1–28: paper. –In Sanskrit. –Also called Vaidyavallabha. –Copied by Nānigadāsa(?), s.o. Cekṣacandra(?). –Date of copying: Tuesday 12 śuklapakṣa of Āṣāḍha, saṃ 1827. –Bibliography: Meulenbeld 1974. 429; NCC 8.269a; cf. IO 2713. Jaina Nāgarī script.
Begins, leaf 1v: [. . .] udayagiriśirastho nidrayā sūḍham etaj
Ends, leaf [28] v: [28]v: /332/ iti yatipativaravaikuṃṭhāśramaśrīcaraṇaśiṣyeṇa śārṅgadhareṇa viracitāyāyāṃ triśatī samāpā/saṃvat 1827 varṣe āśāḍaṃāse śuklapakṣe dvādaśīyāmaṃgalabāsare bibabarajicchrī 108 śrīce [28v] kṣacaṃdrajitkasya śiṣyena nānigadāsena [i]daṃ graṃthaṃ likhitaṃ/.
Shelved at Add 2440.

Vaidyajīvana/Lolimbarāja
leaves 1–16: paper. –In Sanskrit. –Complete. –Devanāgarī script.
Begins, leaf 1v: [. . .] prakṛtisubhagagātraṃ
Ends, leaf 16r: /23/ iti divākara suta loliṃvarāja viracite vaidyajīvane pañcamo vilāsaḥ
Shelved at Add 1474.

Vaidyavallabhasaṅgraha/Vaṅgasena. –AD 1276
leaves 1–11, 13–100, 5001–5009, 510–550, [551]: palm leaf. –In Sanskrit. –Title from colophon. –The relationship of this MS to the usual recensions of the Cikitsāsārasaṅgraha is not yet clear.–Formerly property of Brahmasāra, Śivabrahma-bhāva and a Lakṣmībramabhāva. –Copied by Vikrama.,–Date of copying: Thursday 7 kṛṣṇapakṣa of Āṣāḍha, [Nepāla] samvat 397. –Copied in Śatagala vihāra(?). –

Published description: BM 1879, IO 2698, by Haas. –Later hand than Add 2832. This important early MS must be taken into account in studying the formation of Vaṅgasena's work. –With a detailed handwritten note on the MS, including extracts, by E. Haas. –Nepalese script.

Begins, leaf 1v: namaḥ śivāya/ natvā śivaṃ prathamataḥ praṇipatya caṇḍīṃ [. . .] śrīvaṅgasenabhiṣajā khalu yāsyavṛddhavadyāya [. . . effaced] ṣajātivṛddhān/atra prapavām apahāya cikitsakānama kānta-vallabhatamālikhitāḥ prayogāḥ vasati yasya cikitsakavallabhaḥ sakata [. . . effaced] dha[r]mmārthakāmamokṣāṇām ārogyaṃ mūlam uttamaṃ ārogasa [. . . effaced]

Leaf 100v ends: devadāru ca mustavāvitrakāvilvayeśikā/ ka[u]laṃ śṛṅgaveraṃ ca pippalyaśvatthanas tathā/sauvīram aṃjanaṃ

Leaf 500lr begins: kikākṣakaḥ/ arkkakṣīraśata[u] ācavacācavya-halatrikaṃ/

Leaf 550v ends: ya[ḥ] ka[ś]cid atra-bhiṣajāvahuvedinas tān prakramya neṣa likhitaḥ kila kin tu santaḥ/ drahya [partly torn]

Leaf [551]r starts: syate me matta ko pi samādharmmakālo [. . .] ayaṃ niravadhi [...] so yaṃ bhaven na yadi gābhiralaṃkhalānāṃ kvinnodyekena nasakottakam ītkṣitaḥ syāt/kāñjikāvāsaniyatāśrīgadādharasūnā/kṛto yaṃ vaṅgasenena saṅgraho vaidyavallabhaḥ/maheśvara-padāmbhojapūjaprakhyātamūrttate/kīrttyā projvalitāṣisa jagate gurave namaḥ/tasyoddeśapayaḥpūra prakhyā [kṣā?]litamanomalaḥ/alikhed vikramo sau saṅgrahaṃ vaidyavallabhaṃ/ samāpto mahāvaidyaśrīvaṅgasenavaidya-vallabhanāmo yaṃ saṅgrahaḥ/samvat 397 āṣāḍhakṛṣṇa-saptamyāṃ vṛhaspatidine likhitam iti/ śatagalavihāravaidya-vijñavrahmasārodiviṅga takasya pustakaṃ vijñavrahmasā[tā?] rokasya putra śivavrahmabhāvo lakṣmībrahmabhāvo ubhayakasya pustakaṃ śubham astu/.

Shelved at Add 1707.

Yogaśataka/Nāgārjuna. –AD 1365
[With] *Candrakalā*/Dhruvapāla
leaves 1, 2, 4–8, 10–12, 14–17, 19–25, 1 leaf: palm leaf. –In Sanskrit. –Date of copying: Monday 11 śuklapakṣa of Pauṣa, saṃ. 486 (or Sunday śuklapaṣa of Bhadrapada, saṃ. 404/ AD 1283). –Published edition(s) of work: Pondichéry 1979. –Bibliography: This is MS N2 of Filliozat's 1979 edition (see pp.xxv–xxvii for extracts). –Published description: Filliozat's 1979, xxv-xxvii. –Filliozat misinterprets the (virtually illegible) date of this MS (bhujaṅga = 8). For his reproduction of Cordier's transcription see 1979 ed., xxvi. –With a slip with notes by a modern scholar. –Nepalese script.
Leaf 1r has: sam 404 bhādrapadasudi 12 ra[. . .]
Begins, leaf Iv: oṃ namaḥ sarvva[. . .]/ kṣtsnasya tantrasya gṛhīta dhāmnā
Leaf 25v has verses 108, 109;
Leaf [26] badly effaced: see 1979 ed., xxvi.
Shelved at Or 150.

Yogaśataka/Nāgārjuna. –AD 1608
leaves 1–16: paper. –In Sanskrit. –Author's name not given in this MS. –Date of copying: 2 kṛṣṇapakṣa of Māgha, saṃ 1664. –Published edition(s) of work: Pondichéry 1979.– Bibliography: see Pondichéry ed. –Complete. –Jaina style Devanāgarī script.
Begins, leaf 1v: [...] kṛtsnasya tatnrasya gṛhītadhāmnā
Ends, leaf 16r: nānā prakārābhayanīḍabhūtaṃ kṛtsnaṃ bhavaty evam anuttarogaṃ/121/ iti śrīyogaśatakaṃ saṃpūrṇaṃ/saṃvat 1664 varṣe māghamāse kṛśṇapakṣe dvitīyāṃ liṣitam idaṃ vihāriṇā [. . . in different hand:] pustakam idaṃ molilī/saṃ 1704/madhya.
Shelved at Add 2538.

Ayurvedic manuscripts in the British Library

[This appendix has been superceded by the catalogue of Jinadasa Liyanaratne, published in *Journal of the European Āyurvedic Society.]*

Abhinavamādhava
On palm leaf.—In Sanskrit and Sinhalese. —Sinhalese script. Shelved at Or. 6612(15).

Abhinavamādhava
On palm leaf.—In Sanskrit and Sinhalese. —Sinhalese script. Shelved at Or. 6612(16).

Ariṣṭaśataka
On palm leaf.—In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(27).

Ariṣṭaśataka
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(102A).

Aṣṭaparīkṣāva
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(7).

Tuṇṭa behet karaṛa vedapota
On palm leaf. —In Sinhalese.—Sinhalese script.
Shelved at Or. 6612(41).

Tuṇṭa behet karaṇa vedapota
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(42).

Auṣadha gaṇavidhiya
On palm leaf. —In Sinhalese. —Sinhalese script.

Shelved at Or. 6612(57).

Auṣadhanighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(56).

Behet nam
On palm leaf. —In Sinhalese. —Also called Behet patuna. —Sinhalese script.
Shelved at Or. 6612(33).

Bhaiṣajyakalpa
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(3).

Bhaiṣajya mālāva
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(17).

Dravyaguṇa
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(45).

Geḍi veda pota
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(25).

Guṇaratnamālā –AD *1767*
On palm leaf. —In Sanskrit and Sinhalese. —Gujarātī script. Shelved at Or. 8152.

Hasti saṅgraha sannaya
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(8).

Rasasaṃhitā
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 5350.

Rasasaṃhitā
On paper.—In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(58).

Roga ariṣṭaya
On palam leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(59).

[*Varasārasaṅgraha*]
[With] *Commentary*
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(73).

Sāranighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(70).

Sāranighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(71).

Sārārthasaṅgraha/Buddhadāsa(?)
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(1).

Sārasaṅkṣepa
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(106).

Sarasvatīnighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese and Tamil script.
Shelved at Or. 6612(18A).

Sarasvatīnighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese and Tamil script. Shelved at Or. 6612(67).

Sarasvatīnighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese and Tamil script.
Shelved at Or. 6612(68).

Sarasvatīnighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese and Tamil script.
Shelved at Or. 6612(69).

Sarvāṅga veda pota
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(9).

Śāsvatanighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(66).

Śataśloka/Vopadeva
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(61).

Śataśloka sannaya/Vopadeva
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(60).

Siddhauṣadhanighaṇṭu
On palm'leaf. —In Sa skrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(18B).

Siddhauṣadhanighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese and Tamil script.
Shelved at Or. 6612(63).

Śrīvāsudevanighaṇṭu
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(109).

Triṃśad bhiṣajāṅgaya
On palm leaf. —Another work, the Auṣadha gaṇaya, appended to the same manuscript. In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(62).

Unmatta suva vana auṣadha[?]
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(81).

[*Vaidyaka work*]
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(24).

[*Vaidyaka work*]
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(14).

[*Vaidyaka work on dietetics*]
On palm leaf. —In Sanskrit and Sinhalese. —Date of

copying: 18th century. —Sinhalese script.
Shelved at Or. 1208.

Vaidyālaṅkāra
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(26).

Vaidyālaṅkāra
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(84).

Vaidyayantra
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6615(456A).

Vaidyayantra
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6615(456B).

Vanavāsanighaṇṭu
On palm leaf. —In Piāli and Skt. —Sinhalese and Tamil script.
Shelved at Or. 6612(75).

Vanavāsanighaṇṭu
On palm leaf. —In Pāli and Skt. - Sinhalese and Tamil script. Shelved at Or. 6612(76).

Viṣabhaiṣaja
On palm leaf. —In Sanskrit and Sinhalese.—Sinhalese script. Shelved at Or. 6612(80).

Yogacintāmaṇi/Harṣakīrti. —AD 1786
On paper. —In Sanskrit and Sinhalese. Sinhalese script.
Shelved at Or. 8150.

Yogārṇava
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(96).

Yogārṇava
On palm leaf. —In Sinhalese. —Sinhalese script.
Shelved at Or. 6612(110).

Yogaśataka
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(99).

Yogaśataka
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(100).

Yogaśataka
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(101).

Yogaśataka
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(102B).

Yogaśataka
On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.
Shelved at Or. 6612(22).

Yogaśataka

On palm leaf. —In Sanskrit and Sinhalese. —Sinhalese script.

Shelved at Or. 6612(23).

Sanskrit Medical Manuscripts in Harvard University Library Dominik Wujastyk October 1998

Kālajñāna / Śambhu With Hindī ṭīkā

Poleman no. 5321. Houghton Library shelf no. 1364. FF 1–37. 10 × 21cm. 8 lines, 25 akṣaras. Physically incomplete. Bibliography: Meulenbeld, HIL; Wujastyk, HSPM 1.741–745; Wujastyk, MeSS 56. Approximately 125 verses, whose numbering is confused. One sequence runs from 1–83, another then runs from 25–67. No division into samuddeśas. E.1 r has in pencil: kālajñāna khaṃ.

Begins, f.1v: śrīgaṇeśāya namaḥ//
kālajñānakalāyuktaṃ śaṃbhonāthaśca bhāṣitaṃ
yena ṣaṇmāsata pūrvvaṃ jñāyate mṛtyūrogināṃ//1//
ṭīkā//kāla kahi iṃ maraṇa kalā kahi oṃlakṛṇa kahi oṃ// śaṃbhūnāthaccabhāṣitaṃ kahi iṃ// mahādeva pārvati ke āgaiṃ kahi hai rogamarṇa kā samaya kahi yeṃ naṣaṇamāsata purvvaṃ ke hi iṃ pahilāṃ cha mahine ke agā urogī kā maraṇa mālum ka raṃ//
śloka kāla srjati bhūtāni kālaṃ saharate prajā//
kāla svapneṣu jāgartti kālo hi [f.2r] duritaḥ kramaḥ//2//

Final verse, f. 37r–37v: atha śloka uragavaraṇarūdrāvāsavemdravāsaveṃdratipūrvvā// yamadahanaviśākhā pāyavāreṇa yuktvātithiṣu navamī ṣaṣṭī [f.37v] dvādaśībhi caturthī // sahajamaraṇayogo / rogiṇāṃ mṛtyukāla 67/
ṭīkā uraga kahi iṃ// aśleṣā varuṇa kahi oṃ ādrā// vāsave śrī pūrvvā kahi oṃ viśākhā tripūrvvā kahi yai// 67//

[Text ends, 37v:] oha yogaji vārai āvai nivārai jāṇi oṃ// arogīmukara avamechārameṃ caṃdramāvādyāti caṃdramā kā yogapāvai //

Rasacintāmaṇi / Anantadeva Sūri

Poleman no. 5288. Houghton Library shelf no. 451.

Ff.10–11, 18–38, 40, 42–43, 50–51. 21.5 × I2.5 cm. 24 lines, 16 akṣaras/line. Bottom edge of MS torn, with damage to text. Physically incomplete.

Bibliography: Printed at Bombay in 1911, with a Hindī ṭīkā and at Poona in 1925 with a Marāṭhī commentary.

Title from section colophons

A work on alchemy in eleven stavakas, which is quoted by Ṭoḍaramalla (fl. 1565/1589) in the *Āyurvedasaukhya* of his *Ṭoḍarānanda* (see NCC 1.168b, 169b) and in the *Bhāvaprakāśa* (16th century; see Jolly 1977, p. 4 which may, however, refer to Rāmacandra's treatise of this name). Text incomplete.

Begins, f.l0r: tṛtayaṃ yāvat śvitrakuṣṭhaṃ vināśayet//
vibhidyakaṃnyakānīlāṃ nirvraṇasthūlapaṭṭakāṃ//
nirdoṣaṃ tālakaṃ tasyā madhye dattvātha mudyate //
F10r has: iti rasaciṃtāmaṇau śvitratāla'ke'ścaraḥ. //. . .
iti kṛṣṇasarpatailāśvitre //
F. 11v has: iti rasacintāmaṇau viśveśvaro nāma rasaḥ//
F. 11v ends: dehī vīkṣya sukhaṃ mukhaṃ na virasaṃ vijñāya saṃyak sudhī//
chāgīmūtravihāyana [breaks off]
E18r begins: nāṃ viśeṣataḥ//
tilatailena tatsākaṃ vaṭakīnāṃ ca bhakṣaṇaṃ//
F.18r has: iti aṣṭādaśakuṣṭāni satyaprayoga ekaḥ//
F.24r has: iti srībhiṣaganaṃtadevasūriviracite rasacitamaṇau śvitre satyapratīkāraḥ
F.38v has: iti śrīsiddhahemaguṭikā//
F.38v ends: tāramudrāṃ samānīyamukhavākhyena śoṣyate//
punar aṃtakena taṃ dattvā mukha [breaks off]
F.40r begins: guḍeṇa ca samanvitaṃ//
śoṣyec cātape piṣṭvā—ślakṣṇa vicarpayet//
ekaviṃśadinaṃ yāvad bhāvanādi na suṃdarāḥ//
F.40r has: iti rasacintāmaṇau haimīkaraṇaprayogaḥ//
F.40v has: iti rasacintāmṇau hemīkaraṇaprayogaḥ //
iti tārakṛṣṇī//

F.40v ends: sarāvasya puṭe kṛtvtvā maṃdāgnis tatra dīyate āraṃṇyaṃ śālakai'ḥ' paścat tāra ā [1/3 line missing] yate ca tat//
kanakena samaṃ de [breaks off]
F.42r begins: dāruṇaṃ//
pītaṃ chaviṃ bhavet kiṃcit tat tāmraṃ nīya cottamaṃ //
F.42r has: atha hīrakamāraṇaṃ//
F.43v ends: iti tāmravarṇahemakaraṇaprayogarasaḥ//
ṭamkaikaṃ kurute nāgaṭaṅkatāmraviśuddhimat//
daradaṃ bhāgāṃ mṛdo mūṣā tasyā tad astu dīyate//
galite maṃdhāṣṭakāṣṭakena vā// [x]rsyaṃte dīyate naṃ ca maṃda—vidhīyate [tear] kaṃ hema//
F.50r begins: pañcavelaṃ karīputaiḥ//
karīsañjāyate sākṣād udayārkasamaṃ chaviḥ//. . . .
iti rasacintāmaṇau tārapītīkaraṇaprayogaḥ
F.51v has: iti rasacintāmaṇau pittīkaraṇaṃ//
F.51v ends: iti jalajantraprayogasiddhi/
tolakaṃ tritayaṃ nāgaṃ retaye [tear] gataṃ//
kālasaṃbhītaṃ tathā tolātra [tear] //
dugdhikā veda ṭaṅka [tear] t //
bhāvyate ca tra [tear]
F. 51v has a marginal note in pencil: tru[ṭitam]. 18–25—18 750

A collection of medical recipies

Poleman no. 5333. Houghton Library shelf no. 253.

Ff.4–6. 14 × 30.5cm. 11 lines, 46 akṣaras. Physically incomplete.

Variant title: Called *Vaṅgakalpa* by Poleman, after note on cover. Outer cover has: [317 260]253 vaṃgakalpādi pa. 3–11–38 ślo.50.

Begins, f. 4r: śrīkṛṣṇāya namaḥ// atha viṣaharaṇamantraḥ//
/
oṃ kālo vichakatriyālāsonānīpāṃcarūpāno pannāroviñchu uttaraitau utārūṃ na hi tau garuḍamor ahaṃkāruṃ vṛścika āvaigomorakhāyegotoḍavichū utaretau hākahalolākarai merī bhakti guru kī śakti puro maṃtro iśvarovācā //

maṃptreṇānena maṃtrajño bhūtyakaragṛhitayā/
mārjayan maṃtram uccārya saptakṛtvas trivārakaṃ 21//
sadyo nirviṣanāryā 'ku'nnaraṃ vṛścikadaṃśitaṃ/
varhipichādinā vāpi mārjayen nāśayed viṣaḥ// athāparo
vṛṣcika [[ha]] viṣaharaṇamaṃtraḥ// oṃ nalopanaḍaro//
mārjjayan mukhavātena maṃtreṇānena maṃtravit
tiśrorekhā prakuryyāt tu saralā bhuvi cātmanaḥ /
. . . athopaviṣāṇi//
F.5r has: iti kṣāradvayaṃ dhīmān nyuktakāryeṣu yojayet//
iti kṣārakalpanā// ity āyurvedāt//
śrīkṛṣṇāya namaḥ// atha lakṣmīvilāsarasaḥ//
palaṃ kṛṣṇābhracūrṇasya tadarddhaṃ rasagaṃdhakaṃ
Ends, f.6v: raṃbhāprasūnaṃ tvāṃgerīmayachaṃ
kadalīphalaṃ navanītaṃ tathā kṣāro ramabhyaṃganīnam
ācaret//
iti vaṃgakalpa//
[in smaller hand:] atha rājapracaṇḍarasaḥ
pāradaṃ gaṃdhakaṃ caiva viṣaṃ tulyaṃ vimarddayet
yāmadvayaṃ tataḥ khalve bhāvanā caikaviṃśati
siṃdhuvāraraseṇaiva marddayecca prayatnataḥ
guñjāturīyaṃ bhāgaṃ tu dātavyaṃ taruṇajvare
tailaṃ śirasi dātavyam udvego [ṭeṃ]] jāyate yadi
takraṃ ca dāpayet paścād udvegasya nivṛttaye
rasa rājapracaṃḍo yaṃ bhiṣagbhiḥ paripūjitaḥ//

Aśvāyurveda/Gaṇa

Poleman no. 5292. Houghton Library shelf no. 1204. 1–56a, 56b–80, 82–172. 11.5 × 26.5cm. 12 lines, 34 akṣaras. Physically incomplete. . E1r has a yellow size.
Bibliography: NCC 1.443a and corrections.
Gaṇa was the son of Durlabha. Variant title: *Siddha-yogasaṅgraha* and *Sārasaṅgraha.*
Covers complete text. A narrow leaf of paper between leaves 120 and 121 lists several types of tree: *devadāra, vadha, kuda, pipara, suṭha, kācaphala, nagaraoṣo, kīricātu, kuṭakī chānā, haḍedala, gajapīghara, javāso, goṣaru, ghamaso, bhaṭakaṭaica, banabhaṇṭā, atīsaguja, gurīva, kākaṭāsī krataji, hīga, siśvava.*

F.1r has: 10) śālihotravaidikasaṃskṛta [and in pencil, Latin script:] 4500
Begins, f.1v: oṃ nama bhagavate vāsudevāya//
praṇipatya dhavalatanum atha timiraharaṃgopatiṃ haraśaśāṃkaṃ/
aśvāyurvvedanidhiṃ mahāmatiṃ śālihotraṃ ca//
ye śālihotra [effaced] gamais tu maharṣabhiḥ purābhigamyatāḥ/
sve sve turaṃgaśāstre yogāḥ śāṃtyai vikārāṇā//
F.3r has: aśvāyurvedagaṇakṛte siddhayoge saṃgrahe aśvapraśaṃsādhyāyaḥ
F.28r has: iti dullabhasūnūgaṇakṛte siddhayogasaṅgrahe aśvāṃgalakṣaṇaṃ sthānaṃ//
F.29v has: ityāyurvedagaṇakṛte siddhayogasaṃgrahe vyāptinirdeśo 'dhyāyaḥ//
F.68v blank.
F.80v ends: ādāya dve ca vane sarvāṇy etāni nikvāthyaḥ kvāthanānena yuktaṃ sārvve sailaṃ vipāycaen mārta
F.82r begins: graha iti khyāto mṛgarogas tu vājināṃ//
F.12lr has: iti dullabhasūnugaṇakṛte siddhayogasaṃgrahe uttarasthāna samāptaṃ// samāptaś cāyaṃ munimatānuvahayogasaṃgraha
F.172v ends: mantraiṃvedodiviprasādīcalanabhāṣitaṃ/ aśva yathasimasijaścavavesamodrasya dvārevakreṇetiṣṭhāmīti svasti māṃsaṃ pādaye//
samāptaś cāyaṃ grantha iti eaśvāyurvedagaṇakṛta iti nāmaḥ/

Vaidyavallabha/Hastiruci With Tīkā in Gujarātī (Poleman)
Poleman no. 5334. Houghton Library shelf no. 2269.
Ff.1–18. 11.5 × 26.5cm. mūla: 6 lines, 37 akṣaras; ṭīkā: 9 lines, 40. Interlinear Ṭīkā. Physically incomplete.
Complete in eight chapters. Outer wrapper has: [[338279]] 2269 vaidyajīvanasābā. pa.18 ślo. 1000 [and in pencilled Roman script:] vaidyavalabha.
Text begins, f.l v: //90// sarasati hṛdhi 'diṃ' dhyātvā natvā śrīgurupatkajaṃ sad hastirucinā vai'dya'vallabho yaṃ

vidhīyate 1
purvavaidyena vidhinā vidhāya roganirṇayaṃ paścāt sāthyaṃ yathā jñātvā taṃ tobhaiṣajam ārabhet 2
Commentary begins, f.1v: sarasatine namaskāra karīne śrī gurune namaskāra karīne vaidyasāsraprakāśakarau vaidyavalabha 1
pahilu vaidyai vidhe karīne togano nirṇayakarī pache sūdharogajāṇīnaṃ valato uṣadhakare 2
Text ends, f.18r: 24
sakṣaudre tāvalehotha patreṇa bhaṣayet sadā
vātapītodbhavāṃ pīḍāṃ praṇasyati pravesanāt 25
iti vaidyavalabhe viracyate mahāvaidyakasāstara saṃpūrṇa 8
saṃvat 1845 varṣe phāguṇasūda [in a smaller hand:] 6
vārabūdhe bhaṭāraka śrī śrī śrī 108 śrī munendrasomasūri [[ta paṃ]] śiṣya suṣarājajī paṃ. mujīrājajī celā premarājalapīkṛtaṃ.// bharatamadhye gāṃma//
Ṭīkā ends, f.18r: madhasaṃ avalehī atha vāmāṃ naṣāṃ īvāyanīpītanī saktenī jāṃ 25
iti vaidyavalabhe viracyate māhāviadyakasāsra samāptaṃ 8//
yādrasaṃ pustake dṛvāṃ tadrasaṃ laṣītaṃ mayā
yadi sūdham asūdhaṃ vā mama doṣo na dīyate 1//
śloka laṣyo che// śrī/ /
F.18v has marginal note: 18–5-20 1000

Ajīrṇamañjarī /Kāśīnātha

Poleman no. 5295. Houghton Library shelf no. 530a.
Ff.1–3. 13 × 28.5cm. 5–6 lines, 28 akṣaras. Physically incomplete,.
Variant title: Amṛtamañjarī
This was formerly thought to be part of the same text as the *Dravyaguṇaśataślokā* which follows it (see MS 530b), and was so catalogued by Poleman. Covers only 12 verses of the work. Sanskrit interlinear gloss throughout. F.1r has: 28–5–28 350.
Begins, f.1v svasti śrīgaṇeśāya namaḥ//
yo rāvaṇaṃ raṇamukhe bhuvanaikahāraṃ hatvā cakāra jagataḥ paramopakāraṃ//
yaṃ vraṃhmaṇau "'bhidadhire parato" ' pi pāraṃ.

taṃ naumi [gloss: 'haṃ kāśīnātha] maithalasutāhṛdayaikahāraṃ.// 1//
nālikeraphaleṣu taṇḍula jalaṃ kṣīraṃ rasā;a jotaṃ
jaṃvīrottharaso ghṛte samucitaḥ sarppis tu mocāphale /
godhūmeṣu ca karkaṭī hitatamāṃ māṃsā[f.2r] tyaye kāṃjikaṃ
nāraṅge guḍabhakṣaṇaṃ prakathitaṃ piṇḍāluke kodravaṃ// 2//
Ends, f.3v: kaserū śṛṅgāṭamṛṇālamṛdvikharjūrakhaṇḍāpi ca nāgareṇa [breaks off in verse 12]

Rasamañjarītantra / Śālinātha

Poleman no. 5313. Houghton Library shelf no. 244.
Ff.1–72 (two subsidiary foliation sequences, 33–57 = 1–25; 58–72 = 1–15, probably distinguishing the work of three different scribes.). 14 × 30.5cm. 7 lines, 26 kṣaras. Ff. 24 & 25, 27 & 28 34 & 35, 36 & 37, 38 & 39 stuck together.
Physically incomplete.
Outer wrapper has: [crossed out: 296 [red ink:] 251] [red ink:] 244. rasamañjarītatraṃa,–śālināthaḥ pa. 12–10–27 ślo. 800
Begins, 1r: śrīgaṇesāyanamaḥ atha rasamañjarī likhyate//
yad gaṇḍalagalamadavāriviṃdupānālasātinibhṛtā lalitā limālā//
sadguñjitena vinahaṃti navedranīlaḥ śahāṃ sa vo gaṇapati śivam ātanotu// 1//
F.32v ends: iti lohamāraṇaṃ iti śrīpaṇḍitavaidyanāthasutaśrīśālināthavircimte [sic] rasamañjarītantre svarṇādidhātuśodhanamāraṇakathanaṃ nāma paṃcamo dhyāyaḥ 5//
F.33r begins: kṣīrādhver utthitaṃ devaṃ pītavastraṃ caturbhujaṃ
vande dhanvantariṃ nityaṃ nānāgadaniṣudanaṃ 1
This section ends, after 355 verses, on f. 55v: iti rase dharmādharmanirṇayaḥ iti śrīpaṇḍitavaidyanāthatanayaśrīśā viracete rasamañjarītañjarītantre rakathanaṃ nāma ṣaṣṭo dhyāyaḥ Ends,f.72r;

iti śrīpaṇḍittavaidyanāthatanayaśrīśālināthaviracite rasamaṃjarītaṃtre
kālajānādikathana nāma daśamo dhyāya 10 iti samāpta rasamañjarītaṃtra samāptaṃ śuddhaṃ tutthaṃmāhuliṅadraveṇa bhāvyaṃ vārān ekaviṃśakrameṇa ekaṃ cakṣuḥ pūrayed añjanena caikaṃ hy aṅgaṃ jāyate vijaratvaṃ 1 yādṛśaṃ pustakaṃ dṛṣṭvā tādṛśāṃ likhitaṃ mayā yadi śuddham aśuddhaṃ vā mama doṣo na dīyate 2
soraṭhāḥ//
kaiṃdīsaṃkaṭamāhi[f.72v:]cyāradānajonā banaiṃ ekadānakarisāhikī je bheṣajadānato 1
laṣkarikarītrasiddha lālacaṃdapāsamadri kaiṃ gāvapuvālyāmadhya samāpatā rasamañjarī 2
mādhavasukalā pakṣadītavāra tithi pañcamī
saṃmata-jāṃnipratakṣabāṇavyomabhūṣaḍasasi 3

Madanavinodanighaṇṭu/Madanapāla

Poleman no. 5300. Houghton Library shelf no. 504. Ff.1–84, 2 leaves, 87–98, [9]9, then in a different hand, [100]–101, and in a different hand again, 102–103. 12.5 × 26.5cm. 9–12 lines, 28 akṣaras. Ff.84–85, 89–[100] are torn at top right hand side of recto. Ff. [100]–103 were evidently copied after the rest of the manuscript; the repetition of the torn end of f.99 at the beginning of f.[100] established that the final leaves added to complete a damaged text. It is strange that f.[100] is also torn in the same place as the preceding leaves. Physically incomplete. Margins, section and chapter colophons in red ink. Found with Paper wrapper has: madanavinodanighaṇṭuḥ madanpāla–103–5–32 sa–1874 ślo 1850.

Bibliography: Meulenbeld, HIML.

Madanapāla (fl. 1375/1400) was a member of the great Ṭāka family which ruled Kāṣṭhā on the Yamunā, north of Delhi. The family history is outlined at the end of the *Madanavinodanighaṇṭu,* and at the beginning of the *Rasaratnadīpa* of Rāmarāja (a descendant of Madanapāla). Called *Madanavinodanighaṇṭu* in manuscript; marginal initials:

nirghaṇṭa. Variant titles: *Madanapālanighaṇṭu, Madanavinoda, Madanapālavinodanighaṇṭu, Madananighaṇṭu* and probably *Madanaratnanighaṇṭu*. (AD saṃ 1874 (date of correction)).
Covers all 13 vargas.
Begins, f.1 v: śrīhanvaṃtaraya namaḥ//
jīvaṃ śrutīnāṃ sudhanaṃ munīnāṃ// bījaṃ guṇānāṃ mahad ādikānāṃ āgnyeyam astraṃ bhavapātakānāṃ// kiñcin mahaśyāmalam āśrayāmi// 1//
F84v ends (near the beginning of the 11th varga): vicārya tadguṇān etāṃs tadguṇān eva nir[+++; text breaks off]
First unnumbered leaf begins: gurulaghuyūṣas tapyaṃtu sūpyako bhṛṣṭaiḥ/ siṃvijair nistuṣairtaiḥ/ [breaks of]
End: nirmmathya/ paṭe śarkarayānvitaṃ/ savyoṣadāḍimājājiḥ sadṛko
[breaks off]
Second unnumbered leaf begins: ko rocanaḥ/svaryaḥ pittānilaharo guruḥ/dīpanas tarppaṇo valpaḥ//[tear; then a section colophon:] haḥ saddakguṇāḥ. Ends: [tear] lpo/ kṣatajihvaṃ haṇaḥ paraḥ ghevaraguṇāḥ/samitā sarppiṣā bhṛṣṭā śve[breaks off]
F.87r begins: ailālavaṅgakarppūracūrṇādiparisaṃskṛtaṃ/ kṣiptvānyasamitālaṃba/puṭeṣu sughṛte pacet
F.98v ends (near the beginning of the 13th varga) and [9]9r starts: bhojanānaṃtaraṃ nidrā/vātaghnā kaphapuṣṭikṛ/t kaphamedoviṣā [f. [9]9r starts] rttānāṃ/rātrau jāgaraṇaṃ hitaṃ
F. 99v ends: tarūṇāṃ pallavādayḥ
varddhaṃte pi tathā nnṛṇāṃ śneha[text breaks off]
E [100]r begins: śnehāvagāhanaṃ vāt'sa'manaṃdhātu-puṣṭpdaṃ mātrābhis tricatuḥpañcaṣaṭsaptāṣṭābhir āvrajet 77[torn]
F. 103r has: abde vrahmajagatjjege[ṃ] tduganite śrīvikramār-kamārkaprabho nodyemāsivalakṣapakṣapak-ṣlaliteṣadyāṃ sudhāmśet dine dīnānāṃ paritāpapāpadalno granthaṃ nighaṇṭukhalūḥ śrīdaḥ śrīmadano vyadhatta caturaḥ sacchatracūḍāmaṇiḥ 12

anavadyāni yadyāniṃdasadvādasavāpi vā
pareṣām aticeṣāṃcit lihitomīhakautukāt 13
yo rājñāṃ muṣatilakaḥ kaddāramallas tena śrīmadananṛpeṇa
nimnmite tra granthe bhūn madanavinodanāmni pūrṇo
vargo ylalita yadai prasastivargaḥ nāmomṛtarasaḥ pradāmram
asti [half a line whited out] 14
Colophon, f. l03r: samāpto yaṃ madanavinoda nirghaṃṭuḥ//
śrīr astu// śrī pothī suddha kījī saṃvat 1874 kā miti mhāsudi
5 mangalavāranai// yo
[breaks off]
F.103v has: laṃ 38 [and in pencil] 103–4–32 1850.

Kūṭamudgara/Mādhava

Poleman no. 5303. Houghton Library shelf no. 46.
Ff.I–5, 7. 13.5 × 27cm. 12 lines, 32 akṣaras. Physically incomplete.
Editions: Printed at Bombay in 1884, with a commentary by Kṛṣṇa Śāstrī Bhāṭavaḍekar; at Colombo in 1889, with a Siṃhalese translation by D. J. Rubern Jayatuṅga; at Bombay in 1900 with a paraphrase in Sanskrit and a Hindī commentary by Rāmapratāpaśarman; at Bombay in 1909/10, with a Hindī commentary by Muralīdharaśarmā; at Muktyala in 1917, in Telugu script, with Telugu translation.
Bibliography: Meulenbeld, HIL. With (auto?)commentary.
Outer cover has: kūṭamudgāra mādhava –pa 7–12–35 śloka 175.
Begins, f.1r:// śrī gaṇeśāya namaḥ
kaphavātau vātakaphau vātaḥ pittaṃ ca vṛddhiśamau
tribhir ādyais tribhir aṃtyais tribhir ādyaparais tad anyaiś cal
madhuram nilavaṇakaṭutiktakaṣāyāḥ . . .
F.5v ends (in commentary on v.15): tad uktaṃ
ātmā manasā yujyate mana iṃdriyam artheneti svasthasyaiva
rūpā F.7r begins (in commentary on v.17: sya pākvārtham
agne dīpanatvāt yuktā
Ends, f.7v: spaṣṭaṃ bhiṣajā mādhavenedaṃ ki jñānenālpadarśinā
yatkiṃcid uktam ajñānāt tattkṣamadhva manīṣṇaḥ 21